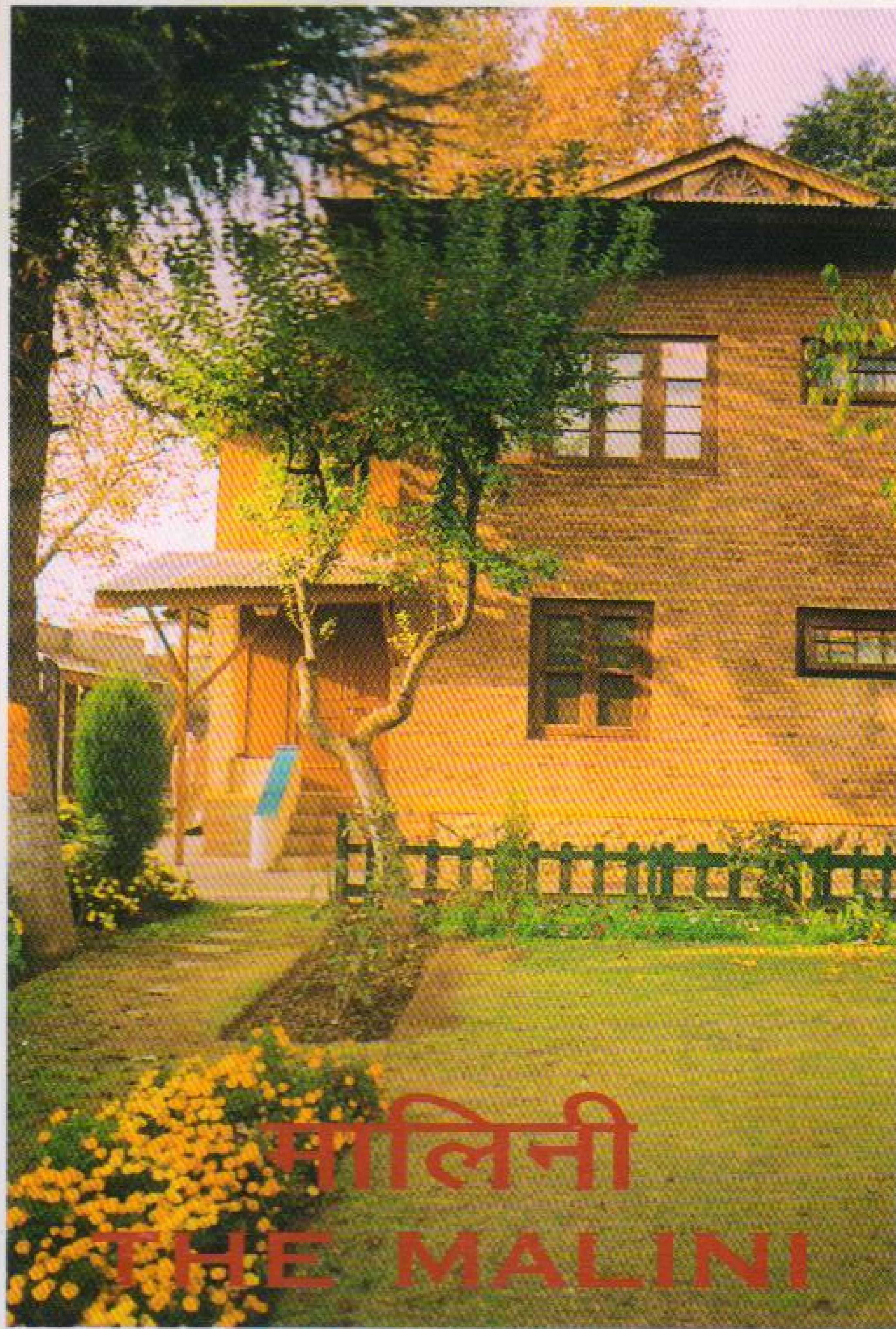
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मालिनी

THE MALINI

Abhinavagupta about Mālinī

यन्मयतयेदमखिलं, परमोपादेयभावमभ्येति।
भवभेदास्त्रं शास्त्रं, जयति श्रीमालिनी देवी।।

Śrī Mālinī Devī is ever victorious. In union with her all the treatises of non-dualistic order achieve the nature of divine potency.

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ॐ नमः परमसंविद् चिद्वपुषे

विषय सूची : Contents

संपादक की लेखनी से *(अक्टूबर -04 और जनवरी 05 का संयुक्त अंक)*

मालिनी का प्रस्तुत अंक गतांक की तरह संयुक्त अंक है। अक्टूबर 2004 और जनवरी 2005 का प्रकाशन प्रतीक्ष्य पाठक वर्ग से हम क्षमा याचना करते हुए आशा करते हैं कि प्रकाशन अवधि के विलम्ब में हमारी विवशता की ओर ध्यान न देकर हमारे उत्साह में किसी प्रकार की आंच न आने दे। मुख्यतया यह मेरा ही दोष है क्योंकि एक मास से अधिक मेरी विदेश गमन से सम्बन्धित अनुपस्थिति ही मालिनी के इस अंक के प्रकाशन कार्य में विलम्ब का कारण बनी। मालिनी के अजस्त्र प्रवाह में भविष्य में किसी प्रकार का गतिरोध न आवे तदर्थ सद्गुरु महाराज से सविनय प्रार्थना है कि वे हमारी त्रुटियों, असंगतियों और विवेकता और अहम्मन्यता के दोषों की ओर ध्यान न देकर मालिनी के उद्यान को विलम्ब की छाया से दूर रखें ताकि सन्मति का सूर्य इसे सदा सुविकसित रखने में सहायक बने। सद्गुरु महाराज ही एकमात्र संबल है जिससे हमारे क्षुब्ध मन की शक्तियों का रास्ता सत्य की ओर मुड़ सकता है, मानसिक संस्कारों का प्रभाव मुखरित होता है, जीवन में पुनः जिज्ञासा का सूत्रपात होने लगता है। ज्ञान की तलाश के लिए बेचैनी महसूस होती है, भक्ति व विश्वास की धारा बहती है, मन के संसार में मोह, आकर्षण, लोभ, क्रोध, तृष्णा व अहंकार के तूफान शान्त हो उठते हैं ; विज्ञान का उद्भव होता है और ज्ञान का दिया टिमटिमाता है। हमें इस ओर ध्यान देना चाहिए कि अन्दर बाहर का सार्थक समन्वय हो क्योंकि अन्दर की ओर गतिशील होकर ही नरेन्द्र विवेकानन्द बन गया, लुटेरा वाल्मीकि बन गया। राम बोला सन्त तुलसीदास बन गया, अपरिचित दम्पत्ति से पालित जुलाहा कबीरदास बन गया और न जाने कितने व्यक्ति मानव से महामानव बन गये। सार यह कि अन्दर की ओर उन्मुखता सामान्य मानव को ब्रह्म बनाती है जबकि बाहर की ओर उन्मुखता उसे स्वार्थवाद जातिवाद, अधर्मवाद ओर भ्रान्तिवाद में भटकाती है। हमें संसार की नश्वरता को असत्य समझकर अपने अन्दर की ओर झांकने से डरना नहीं चाहिए। जब हममें यह शक्ति आयेगी तो हम किसी के बहकावे में आकर अपना धर्म अपना कार्य खोने को विवश नहीं होगें। सद्गुरु उपासना का यही फल है कि हमारे अन्दर और बाहर के समन्वय का संतुलन कभी डिगता नहीं, हम कभी ऐसा सोच भी नहीं सकते हैं जिससे हम अपने संस्कारों और अपनी संस्कृति को तिलांजलि देने को विवश होंगे। अनुशासन, कार्यक्षमता और स्वच्छता का मुखौटा लगाकर स्वच्छन्दता और बिखराव को बढ़ावा देंगे।

शैव केसरी आचार्य अभिनव गुप्त ने तंत्रालोक में कहा है कि **"मलमज्ञानमिच्छन्ति संसाराङ्कुरकारणम्"** अर्थात अज्ञान मल है जो संसार में जन्म मरण का कारण है। इसी अज्ञान के कारण हम भक्ति, प्रेम, सेवा, त्याग सब कुछ औपचारिक समझते हैं और

छोटी सी जिन्दगी को हम जीना चाहते हैं। हम सोच से चिन्तन से दूर हटकर स्वार्थ की दुनिया को बसाने में लग जाते हैं। हमें स्वार्थ की सीमा से बाहिर आकर निःस्वार्थ भाव-गंगा में बहना चाहिए। तभी हमारा समाज, हमारा आश्रम हमारा घर सर्व सम्पदा से अलंकृत होगा। छोटी छोटी बातों में पड़कर हमें महान् आदर्श को भूलना नहीं चाहिये। शरशय्या पर पड़े भीष्म पितामह की तरह उपदेश देने को आकुल नहीं होना चाहिए पर गुरु गोविन्द सिंह की तरह अन्याय से लड़कर-लड़ाकर निर्भीकता का अलख जगाना चाहिए। जैसे उन्होंने गुरु परम्परा को 'गुरु ग्रन्थ साहिब' में समेट लिया वैसे ही हमें भी भविष्य द्रष्टा बनकर उज्ज्वल भविष्य का कर्त्ता धर्ता बनना चाहिए। हमारी बुद्धि में ज़रा भी भटकाव न आये सद्गुरु महाराज की इस कृपा के हम निरन्तर अभिलाषी हैं।

मालिनी के वर्तमान अंक में सद्गुरु महाराज की आंग्ल भाषा में अनूदित लघु परात्रिंशका विवृत्ति का अर्ध भाग प्रस्तुत किया गया। आशा है कि पाठक वर्ग इससे अतीव लाभान्वित होगा। मालिनी का गुलदस्ता आकर्षक और मोहक बने इस विचार से हमने प्रतिष्ठित मालाकारों और वनस्पति शास्त्रियों को गुलदस्ते का आकार प्रकार हृदयावर्जक बनाने के लिए इस अंक के प्रकाशन से आरंभ करके आगामी प्रत्येक अंक को भेजने का निर्णय लिया। उनकी कुशलता और सरीखेपन से हम अवश्य लाभान्वित होगें ऐसी प्रबल आशा है।

यथापूर्व सूचित मालिनी के नामकरण में मातृका शब्द जोड़कर परिवर्तन करने में इस समय कुछेक प्रशासनिक बाधायें आई जिनके परिणाम स्वरूप वर्तमान अंक से यह कदम उठाना हमारे लिए दुष्कर हुआ। नये अंक के प्रकाशन समय तक सद्गुरु कृपा से शायद प्रशासनिक गतिरोध टलेगा और हमारा सपना साकार होगा।

समुद्री भूकंप से उठी भयानक सुनामी लहरों ने भारत के कई तटीय राज्यों के अनेक जिलों में उपद्रव मचाया। मौत का पर्याय बनी इन लहरों ने भारत के साथ साथ भारतेतर अन्य तटवर्ती द्वीपों में भी हजारों की जीवन लीला समाप्त करके लाखों लोगों को बेघर बना दिया। लाखों लोग रोटी कपड़ा मकान के लिए जूझ रहें हैं। विपदा से संत्रस्त इन लोगों को आवश्यकता है इस समय हमारी सहायता और सहानुभूति की। दैवीय प्रकोप की इस घड़ी में विपद् ग्रस्त जनता का हाथ हम थामें और सद्गुरु महाराज ईश्वरस्वरूप के आशीर्वाद का स्फूर्तिवर्धक अमृत पिलाकर उन्हें दुःख मुक्त करें, यही ईश्वर आश्रम परिवार की महती इच्छा है।

आप सब बन्धु वर्ग यह पढ़कर प्रसन्न होंगे कि सद्गुरु महाराज ईश्वर स्वरूप की जन्म शताब्दी 9.5.2006 से 8.5.2007 तक मनायी जा रही है। ईश्वर आश्रम ट्रस्ट के द्वारा इस एक वर्ष की अवधि में सद्गुरु महाराज से सम्बन्धित अनेकानेक कार्यक्रम क्रियान्वित होंगे जिनमें कश्मीर शैव दर्शन सम्बन्धी कार्यशालायें, ईश्वर स्वरूप के जीवन से सम्बन्धित रोचक घटनायें, राष्ट्रीय व अन्तरराष्ट्रीय विद्वत्परिषद् के प्रमुख विद्वानों की

उपस्थिति में उनसे कश्मीर शैव दर्शन सम्बन्धी प्रपत्रों का समालोचन, एक विशेष सभा में ईश्वर स्वरूप के सम्मान में भारतीय डाक व तार विभाग के द्वारा विशेष डाक टिकट का विमोचन, प्रतिष्ठित संगीतज्ञों का कार्यक्रम, कवि गोष्ठियाँ, प्रपत्र वाचन, श्री लक्ष्मण पुरस्कार का आयोजन आदि प्रमुख हैं।

इन उपरोक्त कुछेक कार्यक्रमों के अतिरिक्त सभी भक्तजनों, सत्शिष्यों, सद्गुरु-प्रेमियों तथा राज्य के विभिन्न आश्रमों के अध्यक्षों से सविनय प्रार्थना है कि वे इस महान् उत्सव के लिए अपने बहुमूल्य सुझाव देकर हमें कृतार्थ करें। यह आपका ही कार्यक्रम है और आपको ही इसकी रूपरेखा बनानी है–संस्कृति की रक्षा के लिए तथा जाति के आत्मसम्मान के लिए।

नववर्ष का आगमन ईश्वर आश्रम परिवार के लिए उत्तेजना दायक, स्फूर्तिवर्धक और महत्त्वाकांक्षी हो, सद्गुरु महाराज की हम सब पर अद्भुत कृपा हो, सद्बुद्धि और सात्त्विकवृत्ति की वर्षा हो, यही उत्कट इच्छा है।

जय गुरुदेव

जनवरी - 2005

– प्रो. मखनलाल कुकिल

सर्वरोगहर मंत्र

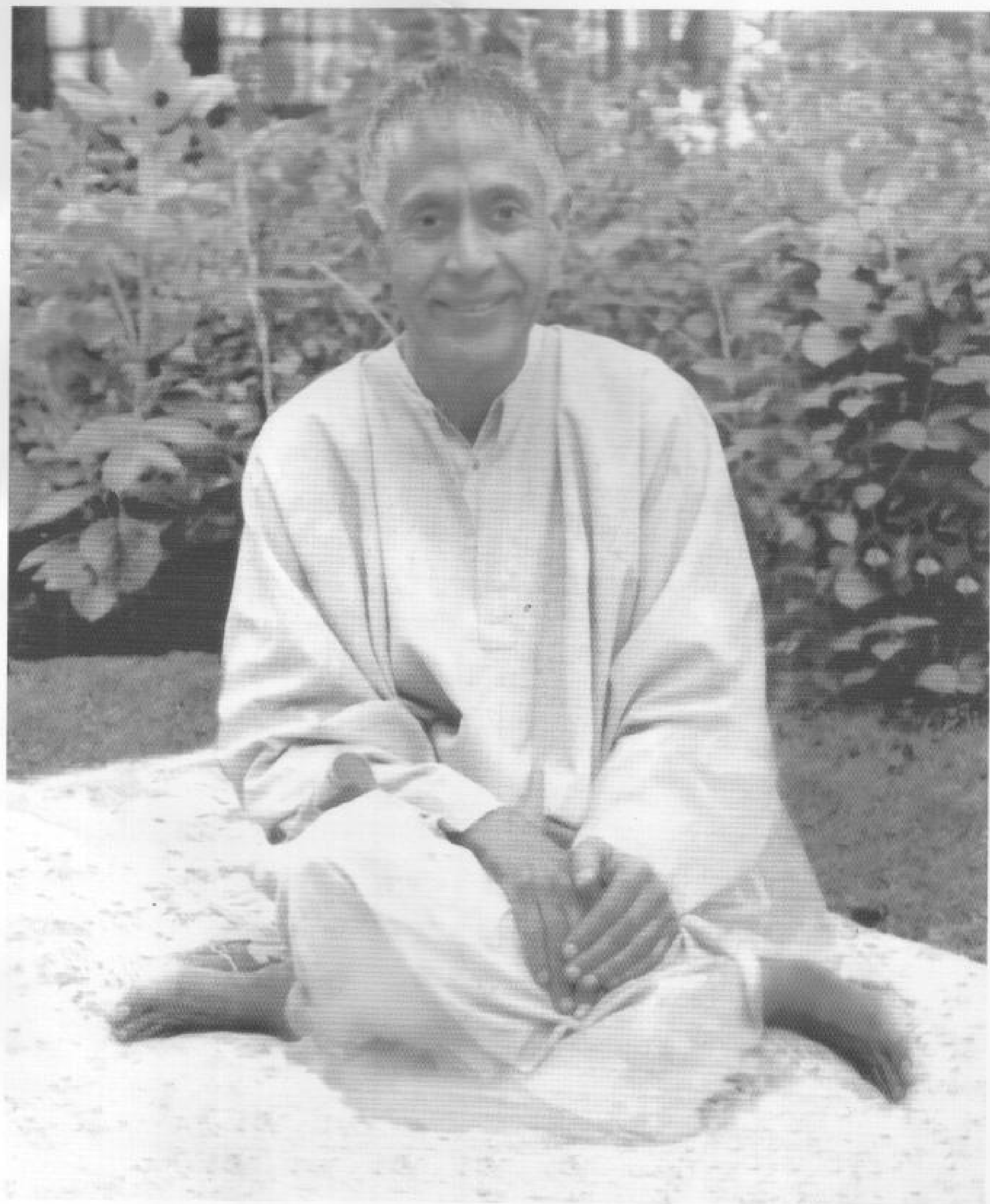
ॐ जुं सः हं सः

मां (अपना नाम लेना) पालय पालय सोऽहं सः जुं ॐ।

यह सद्गुरु महाराज का उपदिष्ट सिद्ध मंत्र है। एक माला नित्य जाप करने से सर्व रोग मुक्ति होगी।

जय गुरुदेव

श्री ईश्वरस्वरूप लक्ष्मण जू महाराज



आविर्भावदिवस
9-5-1907

महासमाधिदिवस
27-9-1991

ŚIVA SŪTRAS

Vimarśinī Sanskrit Commentary of Śrī Kṣemarāja

Īśvara Svarūpa Svāmī Lakṣmaṇa joo Māharāja

(Continued from last issue)

यत एवं, अतः शुद्धविद्यास्वरूपमुक्तयुक्तिभिरासादितमपि यथा न नश्यति, तथा सर्वदशासु योगिना सावधानेन भवितव्यं, इत्याह–यत एवं- because thus, अतः- therefore, शुद्धविद्यास्वरूपं- the state of pure knowledge of consciousness, उक्तयुक्तिभिः- by already explained ways. आसादितमपि- remain stable, यथा न नश्यति- and does not decline, तथा- so सर्वदशासु- in each and every state of life, योगिना- a yogi, सावधानेन भवितव्यं- must remain completely aware. इत्याह- the author says:–

त्रिषु चतुर्थं तैलवत् आसेच्यम् ।। २०।।

(Triṣu caturthaṁ tailavat āsecyam)

So the fourth state of universal being i.e. Turya, must be made to permeate the three other states viz. wakefulness, dreaming and dreamlessness. Just oil expands and spreads more and more in succession.

त्रिषु जागरादिषु पदेषु, चतुर्थं शुद्धविद्याप्रकाशरूपं तुर्यानन्दरसात्मकं धाम, तैलवदिति, यथा तैलं क्रमेण अधिकमधिकं प्रसरद् आश्रयं व्याप्रोति तथाआसेच्यम त्रिष्वपि पदेषु उन्मेष उपशान्त्यात्मक आद्यन्तकोटयोः परिस्फुरता तुर्यरसेन मध्यदशामपि अवष्टम्भ युक्त्या व्याप्नुयात् येन् तन्मयीभावमाप्नुयात्। "जाग्रत्स्वप्न सुषुप्तेषु तुर्याभोग संभवः" (१-७) इत्यनेन उद्यम शक्ति चक्रानुसंध्यवष्टम्भभाजः स्व रस प्रसरत् जागरादि पदेषु सत्तामात्रं तुर्यस्योक्तम्। "त्रितयभोक्तावीरेशः" (१-११) इति शाम्भवोपायानुगुण हठपाक युक्त्या जागरादि संहारो दर्शितः। अनेन तु सूत्रेण आणवोचित अवष्टम्म युक्त्या दलकल्पं जागरादित्रयं तुर्यरसासिक्तं कार्यं, इत्युक्तम्, इति विशेषः।।

त्रिषु- in three, जागरादिषु-जाग्रत्- the awaking, स्वप्न- the dreaming, सुषुप्ति- the deepsleep, पदेषु- states, चतुर्थं-धाम- the fourth state तुर्या, शुद्धविद्या प्रकाशरूपं- which is full with pure knowledge, pure light, तुर्यानन्दरसात्मक- and the bliss and joy of तुर्या, तैलवदिति- like oil, (that is to say) यथा- just तैलं- oil, क्रमेण- in succession, अधिकमधिकं- more and more, प्रसरद्- expands, आश्रयं- surface, व्याप्रोति- spreads, तथा- like that way, आसेच्यं- must be sprinkled and expanded त्रिष्वपि पदेषु- in all the three states, उन्मेष- at the time of

entry, उपशान्त्यात्मक- at the time of exit, आद्यन्त कोटचोः- at the time of entering and at the time of coming out, परिस्फुरता तुर्यरसेन- by pervading nectar of तुर्या, मध्यदशामपि- but also in the middle of there states, अवष्टम्भयुक्त्या- by means of holding it, व्याप्रयात्- is expanded, येन- doing this, तन्मयीभावमाप्रयात्- yogi becomes one with that nectar of तुर्या। 'जाग्रत्स्वप्नसुषुप्तिषु तुर्याभोग संभवः (१-७) in the seventh sūtras of 1st Awakening this present sūtra is explained as thus that the expansive state of तुर्या is experienced by a yogi in all the three states, इत्यनेन- by this sūtra, उद्यमशक्तिचक्रानुसंध्यवष्टम्भभाजः- it is explained that by utilizing शाक्तोपायः, स्वरसप्रसरत् जागरादिपदेषु सत्तामात्रं तुर्यस्य उक्तम्- expansing its own ecstasy and joy in all the three states of जाग्रत् स्वप्न and सुषुप्तिः, presence of तुर्या is said everywhere 'त्रितयभोक्ता वीरेशः (१-११) in the eleventh sutra of 1st Awakening this present sūtra is explained as "the one who enjoys the oneness of the three states, becomes the master of all organic energies". शाम्भवोपायानुगुण हठपाक युक्त्या जागरादि संहारो दर्शितः– in this sūtra it is said that by utilizing शांभवोपाय with force, जागरादि संहारः दर्शितः जाग्रत् स्वप्न and सुषुप्ति get subside and become one with तुर्या।

अनेनतु सूत्रेण- by this present sūtra (त्रिषुचतुर्थं तैलवदासेच्यम्)- आणवोचिता-वष्टम्भयुक्त्या- by utilizing the way of आणवोपाय, जागरादित्रयं, तुर्य रसासिक्तंदल-कल्पं कार्यम्- these three states along with तुर्या are like a sword and its sheeth. Just a sheeth and sword, though separated from each other are united with each other, similarly these three states are one with तुर्या। इति विशेषः- this is difference between these three sūtras-

अत्रोपायमाह–

The means for attaining this state is explained in the following sūtra:-

मग्नः स्वचित्तेन प्रविशेत्।। २१।।

magnah svacittena praviśet.

By developing the awareness of one's own nature he enters and is lost into the universal God -consciousness.

प्राणादिस्थूलभावं तु त्यक्त्वा सूक्ष्ममथान्तरम्।
सूक्ष्मातीतं तु परमं स्पन्दनं लभ्यते यतः।।

इत्युपक्रम्य .... प्रविशेत् तत् स्व चेतसा। इति श्रीमृत्युजित् भट्टारक निरूपित नीत्या प्राणायाम-ध्यान-धारणादि स्थूलोपायान् परित्यज्य, स्वचित्तेन-अविकल्पक रूपेण

अन्तमुर्खान्तर विमर्श चमत्कारात्मनासंवेदनेन, प्रविशेत्-समाविशेत्। कीदृक् सन् ? मग्नः-शरीर प्राणादि प्रमातृतां तत्रैव चित चमत्कार रसे मज्जनेन प्रशमयन्।

प्राणादिस्थूलभावं तु त्यक्त्वा- After leaving the gross movement of his breath, the yogi, सूक्ष्ममथान्तरं- enters into the subtle movement of breath, सूक्ष्मातीतं तु परमं- the subtle movement of breath enters into the supreme स्पन्दनं लभ्यते यतः- where he witnesses the स्पन्दनं- the supreme motion in his own nature इत्युपक्रम्य- thus the author kṣemarāja starts his explanation by saying प्रविशेत् तत् स्वचेतसा- that the yogi should enter in that having his mind fully aware of God-consciousness इति श्री मृत्युजित भट्टारक निरूपित नीत्या- as explained in Netra tantra प्राणायाम- ध्यान-धारणादि स्थूलोपायान् परित्यज्य- discarding the gross means such as Praṇāyāma, contemplation and concentration, अविकल्पक रूपेण- by means of thoughtless process स्वचित्तेन- merged in the self, अन्तर्मुख संवेदनेन- by that introverted knowledge, प्रविशेत्- gets entry अन्तरविमर्श चमत्कारात्मना- where he finds ecstasy of intenal awareness कीदृक् सन् ?- how he gets it ? मग्नः- being merged, शरीर प्राणादि प्रमातृतां- having achieved I-ness on the gross body (शरीर) प्राणादि- on the Praṇa and Puryaṣtaka (पुर्यष्टक) तत्रैव चित् चमत्कार रसे मज्जनेन प्रशमयन्- that I-ness to be merged in the nectar of eestasy of consciousness.

तदुक्तं श्री स्वच्छन्दे- As is said in Svacchanda tantra

व्यापारं मानसं त्यक्त्वा बोधरूपेण योजयेत्।
तदा शिवत्वमभ्येति पशुर्मुक्तो भवार्णवात्।। इति।।

व्यापारं- the activity, मानसं- of the mind, त्यवत्वा- leaving aside बोधरूपेष-in God-conciousness, योजयेत्- one must unite that तदा- then, शिवत्वमभ्येति-he attains the state of śiva पशु- that तदा- then, शिवत्वमभ्येति- he attains the state of śiva पशु - thus the limited being, मुक्तो भवार्णवात्- is liberated from the cycle of births and deaths.

श्री विज्ञान भट्टारकेऽपि- in vijñānabhairava also it is said

मानसं चेतना शक्तिरात्मा चेति चतुष्टयम्।
यदा प्रिये परिक्षीणं तदा तत् भैरवं वपुः।। इति।।

प्रिये- o dear one, मानसं- the mind, चेतना- the individual consciousness, शक्ति- the vital energy आत्मा- the limited self यदाचेति चतुष्टयं- when these

four, परिक्षीणं- have disappeared, तदा - then, तत् भैरवं वपुः- the nature of Bhairava appears एतदेव ज्ञानगर्भे स्तोत्रे इत्यनेन महागुरुभिर्निबद्धम्- this is explained in the Jñānagarbha stotra and is said by our great masters:-

(Jñānagarbrha stotra has been written by प्रद्युम्नभट्ट the disciple of भट्टकल्लटः)

विहाय सकलाः क्रिया जननि मानसीः सर्वतो
विमुक्त करण क्रियानुसृति पारतन्त्र्योज्वलम्।
स्थितैस्त्वदनुभावतः सपदि वेद्यते सा परा
दशा नृभिरतन्द्रितासमसुखामृतस्यन्दिनी।।

जननि- o mother, सकलाः मानसीः क्रिया- all the actions of the mind सर्वतो विहाय- leaving aside from all sides विमुक्त करण क्रियानुसृति पारतन्त्र्य- sets aloof dependence on the senses by which one is ensleaved, तदनुभावतः then by your grace, सपदि- he at once वेद्यते- achieves, सापरादशा- that supreme state of God consiousness नृभिः- by seekers, अतन्द्रिता असम सुखामृतस्यन्दिनी which floods them with unique nectar of bliss इत्थं च परम पद प्रविष्टस्य अस्य वस्तुस्वाभाव्यात् यदा पुनः प्रसरणं भवति तदा- Now a yogi who is established in that supreme state when automaticly he comes out of that state then what happenes to him, is explained in the following sutras

प्राणसमाचारे समदर्शनम् ।। २२।।

Prāṇa samācāre samadarsanam

After being well established in that state he breathes out that state into the universal activities hence the differentiation between the self and the universe is not recognised.

परस्फुरत्तात्मक शाक्त परिमल संस्कृतस्य प्राणस्य सम्यक् इति विकसित समग्र ग्रन्थ्यात्मक अन्तर अवष्टम्भ बलात् आ-ईषत् बहिः मन्दमन्दं, चारे-प्रसरणे, समं-चिदानन्दघनात्मतया एकरूपं, दर्शनं-संवेदनम्, अर्थात् सर्वदशासु अस्य भवति इत्यर्थः।

उक्तं च श्रीमदानन्दभैरवे-

उत्सृज्य लौकिकाचारमद्वैतं मुक्तिदं श्रयेत्।
स समं सर्व देवानां तथा वर्णाश्रमादिके।।
द्रव्याणां समतादर्शी स मुक्तः सर्वबन्धनैः।। इति।।

अत एव श्रीप्रत्यभिज्ञायाम्-

बुद्धि प्राण प्रसरेऽपि बाह्यदेशाद्युपादानानाहित संकोचा-

four, परिक्षीणं- have disappeared, तदा - then, तत् भैरवं वपुः- the nature of Bhairava appears एतदेव ज्ञानगर्भे स्तोत्रे इत्यनेन महागुरुभिर्निबद्धम्- this is explained in the Jñānagarbha stotra and is said by our great masters:-

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स्थितैस्त्वदनुभावतः सपदि वेद्यते सा परा
दशा नृभिरतन्द्रितासमसुखामृतस्यन्दिनी।।

जननि- o mother, सकलाः मानसीः क्रिया- all the actions of the mind सर्वतो विहाय- leaving aside from all sides विमुक्त करण क्रियानुसृति पारतन्त्र्य- sets aloof dependence on the senses by which one is ensleaved, तदनुभावतः then by your grace, सपदि- he at once वेद्यते- achieves, सापरादशा- that supreme state of God consiousness नृभिः- by seekers, अतन्द्रिता असम सुखामृतस्यन्दिनी which floods them with unique nectar of bliss इत्थं च परम पद प्रविष्टस्य अस्य वस्तुस्वाभाव्यात् यदा पुनः प्रसरणं भवति तदा- Now a yogi who is established in that supreme state when automaticly he comes out of that state then what happenes to him, is explained in the following sutras

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After being well established in that state he breathes out that state into the universal activities hence the differentiation between the self and the universe is not recognised.

परस्फुरत्तात्मक शाक्त परिमल संस्कृतस्य प्राणस्य सम्यक् इति विकसित समग्र ग्रन्थ्यात्मक अन्तर अवष्टम्भ बलात् आ-ईषत् बहिः मन्दमन्दं, चारे-प्रसरणे, समं-चिदानन्दघनात्मतया एकरूपं, दर्शनं-संवेदनम्, अर्थात् सर्वदशासु अस्य भवति इत्यर्थः।

उक्तं च श्रीमदानन्दभैरवे-

उत्सृज्य लौकिकाचारमद्वैतं मुक्तिदं श्रयेत्।
स समं सर्व देवानां तथा वर्णाश्रमादिके।।
द्रव्याणां समतादर्शी स मुक्तः सर्वबन्धनैः।। इति।।

अत एव श्रीप्रत्यभिज्ञायाम्-

बुद्धि प्राण प्रसरेऽपि बाह्यदेशाद्युपादानानाहित संकोचा-

नां विश्वात्मस्वरूप लाभ एव ।। इत्युक्तम्।।

परस्फुरत्तात्मक- the supreme glittering of शाक्त- God consciousness, परिमलसंस्कृतस्य- filled with the fragrance, प्राणस्य- breath, विकसित समग्र ग्रन्थ्यात्मक अन्तर अवष्टम्भबलात्- though his breath is moving out, he feels his breath is not moving out he feels his breath is established in his supreme being आ ईषत् बहिः मन्द मन्दं चारे-प्रसरणे- then after exhaling very slowly, समं चिदानन्द घनात्मतया एक रूपं दर्शनं संवेदनम्- he feels that जागृत etc three states are full of dense nectar of God-consciousness and सर्वदशासु अस्य भवति इत्यर्थः- in each and every state of his life he experiences God-consciousness. उक्तं च श्रीमदानन्दभैरवे- this has been said in Ānanda Bhairava śāstrā:

उत्सृज्य- leaving aside, लौकिका चारं- the daily routine of his life, श्रयेत्- and accepts the अद्वैतं- non dualistic state, मुक्तिदं- the giver of liberation स समं सर्वदेवानां- then he is one with all deities तथा वर्णश्रमादिके- all casts and āsrama etc. द्रव्याणां समतार्दशी- he does not feel any difference in pure and inpure in what is to the taken and what not to be taken समुक्तः- he is liberated from सर्वबन्धनैः- all boundages of daily life. अत एव श्री प्रत्यभिज्ञायां इत्युक्तं- In Pratyabhijña also it is said:-

बुद्धि प्राणप्रसरेऽपि- in waking dreaming and deep sleep states also बाह्यदेशादि उपादान- working and performing all actions अनाहित संकोचाना- they do not find out hinderance in their form of supreme God-consciousness विश्वात्मकस्वरूप लाभ एव- thus they experience जगत् आनन्द।।

यदा तु अन्तर्मुख तुर्यावधान अवष्टम्भ प्रकर्ष लभ्यं तुर्यातीत पदं, एवमयं न समाविशति, अपि तु पूर्वापर कोटि संवेद्य तुर्य चमत्कार मात्रे एव संतुष्यन्नास्ते तदा अस्य-

यदातु- when a yogi न समाविशति- is unable to have अन्तर्मुखतुर्यावधान अवष्टम्भ प्रकर्षलभ्यं तुर्यातीत पदं- the state of तुर्या in the midst of wakefulness dreaming and deep sleep states, अपितु- but संतुष्यन्नास्ते- remains statisfied, तुर्य चमत्कारमात्रे एव- in the ecstasy of तुर्या, पूर्वापर कोटि संवेद्य- which he experiences only during eentry and exit of any of the three states तदा- then अस्य- for this type of yogi-

मध्येऽवर प्रसवः ।। २३।।

madhye vara prasavaḥ

If one proves a failure in infusing the state of self in the universe, he ill

fatedly remains satisfied in his own internal nature.

पूर्वापरकोटचोः तुर्यरसमास्वादयतः, मध्ये-मध्यदशायां, अवरः-अश्रेष्ठः, प्रसवः-व्युत्थानात्मा कुत्सितः सर्गो जायते। ''नतुविद्यासंहारे तदुत्थस्वप्रदर्शनं'' इत्युक्त सूत्रार्थनीत्या सदा व्यामुचति इत्यर्थः। उक्तं श्री मालिनी विजये-

वासनामात्रलाभेऽपि योऽप्रमत्तो न जायते।
तमनित्येषु भोगेषु योजयन्ति विनायकाः।।
तस्मात् न तेषु संसक्तिं कुर्वीत उत्तमवाञ्छया। इति प्रागपि संवादितम्।।

पूर्वापरकोटचोः तुर्यरसं आस्वादयतः- when he experiences the nectar of तुर्या only during entry and exit of any of the three states, मध्ये-मध्यदशायां- in the midst of any of these states, अवर-अश्रेष्ठ प्रसवः-व्युत्थानात्मा कुत्सितः सर्गो जायते-he flowsout but not in the supreme way, he is just like us 'नतु विद्या संहारे तदुत्थं स्वप्रदर्शनं'' इत्युक्त सूत्रार्थनीत्या सदा व्यामुह्यति इत्यर्थः- but according to tenth sūtras of 2nd awakening that "although he is established in god consciousness in समाधि but unable to maintain awareness, he enters into the dreaming state after some time." we must not consider this that he is away from God-consciousness.

उक्तं श्रीमालिनी विजये- as is send in Malini vijaya Tantra: वासना मात्रलाभेऽपि- being attached to outer impressious, one may lose his temper and becomes careless and un even-minded he is played by this universe in the center played by every aspact of daily life. Therefore one desirous of attaining the highest, should not be attached to their outer impressions.

इति प्रागपि संवादितम्- this has been already explained in previous sūtras.

एवमेव प्रसवेऽपि प्रवृत्ते यदि तुर्य रसावष्टम्मेन मध्यपदं सिञ्चति पुनरपि, तदा- एवमेव यदि- even though, प्रसवेऽपि प्रवृत्ते- the intferior generation of his self has occured, तुर्यरसावष्टम्भेन- the blissful nectar of तुर्या, पुनरपि- again he मध्यपदं सिञ्चति- sprinkles in the other three states तदा- then the following sūtras explains that–

मात्रा स्वप्रत्यय संधाने नष्टस्य पुनरुत्थानम्।। २४।।

Mātrā- svapratyaya- sandhāne naṣtasya punarutthānam

when a yogi, after developing awareness of God-consciousness, transend the state of Turyā, he enters into Transcendental God-consciousness again. मात्रासु- पदार्थेषु- in the objective world, स्वप्रत्यय संधानम्- attampts to maintain awareness of God-consciousness.

चक्षुषा यच्च संधानं वाचा वा यश्च गोचरः।
मनश्चिन्तयते यानि बुद्धिश्चैवाध्यवस्यति।।
अहंकृतानि यान्येव यच्च वेद्यतया स्थितम्।
यच्च नास्ति स तत्रैव त्वन्वेष्टव्यः प्रयत्नतः।।

चक्षुषा यच्च संधानं- whatever is seen by the eyes, वाचा वा- or by speech, यश्च गोचरः- whatever is felt, मनश्चिन्तयते यानि- whatever is thought by the mind, बुद्धिश्चैवाध्यवस्यति- whatever is determined by the intellect, अहंकृतानि यान्येव- whatever is owned by limited ego, यच्च वेद्यतया स्थितम्- whatever exists in the objective world, तत्रैव यच्चनास्ति- what ever does not exist there, स तु अन्वेष्टव्यः- that super God-consciousness should be sought, प्रयत्नतः- with great effort. इति श्रीस्वच्छन्द निरूपित नीत्या- as per explanation of Svacchanda Tantra.

'विश्वमिदं अहम्'-इति-चित्घनात्मरूपतां- सर्वत्र-अनुसंदधतः- पूर्वोक्त अवरप्रसवात-नष्टस्य- योगिनः-अपहारित- तुर्यैकघनचमत्कारमय स्वभावस्य- तुर्या, पुनरुत्थानं- उन्मज्जनं-तदैक्यसंपत् संपूर्णत्व-तदुक्तं श्रीस्वच्छन्दे-प्रसह्य चञ्चलीत्येव योगिनामपि यन्मनः-इत्युपक्रम्य-

'विश्वमिदं अहम्'- this entire world is with myself इति-चित्घनात्मरूपतां- the fullness of God-consciousness सर्वत्र- in every object अनुसंदधतः- perceives, पूर्वोक्त अवरप्रसवात- by already explained inferior generation नष्टस्य- completely destroyed, योगिनः- this yogi whose nature was अपहारित- removed तुर्यैकघनचमत्कारमय स्वभावस्य- the ecstasy of then nectar of the blissful nature of तुर्या, पुनरुत्थानं- उन्मज्जनं- तदैक्यसंपत् संपूर्णत्व- then again he rises in his own nature and becomes one with the full glory of God-consciousness. तदुक्तं श्रीस्वच्छन्दे- again it is said in Svacchanda- प्रसह्य चञ्चलीत्येव योगिनामपि यन्मनः whenever the mind of the yogi flows out, forcebly he becomes vascilating इत्युपक्रम्य- begining with this that then there exists some great yogi.

यस्यज्ञेयमयो भावः स्थिरः पूर्णः समन्ततः।
मनो च चलितं तस्य सर्वावस्थागतस्यतु।।

यस्य ज्ञेयमयोभावः समन्ततः स्थिरः पूर्णः- who is fully conscious of his self and whose God-consciousness is every where fully established and

complete, मनो न चलितं तस्य- his mind does not move here and there, सर्वावस्थागतस्यतु- in all states ie. in all worldly pleasures.

यत्र यत्र मनो याति ज्ञेयं तत्रैव चिन्तयेत्।
चलित्वा यास्यते कुत्र सर्वं शिवमय यतः।। इति।।
विषयेषु च सर्वेषु इन्द्रियार्थेषु च स्थितम्।
यत्र यत्र निरूप्येत नाशिवं विद्यते क्वचित्।। इति।।

यत्र यत्र- wherever, मनोयाति- the mind flows out, ज्ञेयं तत्रैव चिन्तयेत्- there he contemplates on that one God-consciousness, यतः सर्वं शिवमयं- because he feels every where the one ness of Śiva चलित्वा यास्यते कुत्र- if his mind goes astray even then it does not move at all विषयेषु सर्वेषु- in all senseous pleasures च- and इन्द्रियार्थेषु स्थितं- in object of these senseous things he feels and experiences the existence of the objective world. यत्र यत्र निरूपेत- whatever he feels and experiesnces नाशिवं विद्यते क्वचित्- that objective world is nothing but Śiva alone.

(to be continued)

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परात्रींशिकालघुवृत्तिः

महामाहेश्वराचार्यवर्य–श्रीमदभिनवगुप्तरचिता

Parātrīmśikā Laghuvritti

English Translation Iśvarasvarūpa Svāmi Lakṣman joo Māhraja

जयत्यनर्घमहिमा विपाशितपशुव्रजः।
श्रीमानाद्यगुरुः शंभुः श्रीकण्ठः परमेश्वरः॥

jayatyanarghamahimā vipāsitapaśuvrajaḥ
śrīmānādyaguruḥ śaṁbhuḥ śrīkaṇṭhaḥ parameśvaraḥ

(From Parātrīmśikā Vivaraṇa)

Salutations to the illustrious Guru Śambhunatha, the embodiment of Śrīkaṇṭha (Śiva), that glorious Lord who is full of radiance and whose greatness is beyond evaluation: hail to the great Guru who cuts asunder the shakels which bind souls to the wheel of samsara (repeated births and deaths).

This Parātrimśikā Laghuvṛitti is a dialogue between Lord Śiva and Pārvatī which Abhinavagupta has commented upon it in brief.

Introductory verses:

यत्र तेजसि तेजांसि तमांसि च तमस्यलम्।
तेजांसि च तमांस्येतद्वन्दे ज्योतिरनुत्तरम् ॥ १॥

yatra tejasi tejṁāsi tamāmsi ca tamasyalam
tejāṁsi ca tamāṁsyetadvande jyotiranuttaram

In which light, "yatra tejasi tejāṁsi", all lights exist, and in which darkness all darkness exist, "yatra tamāṁsi bhavanti". That is the supreme light consisting of all light and all darkness. I bow to that supreme light which is full of darkeness and full of light.

सदागमप्रवाहेषु बहुधा व्याकृतं त्रिकम्।
श्रीमदुत्पलदेवीयं तन्त्रसारं तु वर्ण्यते ॥ २॥

sadāgamapravāheṣu bahūdhā vyākṛitaṁ trikam/
śrīmadutpaladevīyaṁ tantrasāraṁ tu varṇyate //2

In the flows, "pravāheṣu", of actual Tantras, sat āgamas, I have already explained the three fold signs of Śaivism in various ways, but here I am explaining the essence of all Tantras from Utpaladeva's point of view.

सदाभिनवगुप्तं यत्पुराणं च प्रसिद्धिमत्।
हृदयं तत्परोल्लासैः स्वयं स्फूर्जत्यनुत्तरम् ॥ ३॥

sadābhinavaguptaṁ yatpurāṇaṁ ca prasi ddhimat /
hṛidayaṁ tatparollāsaiḥ svayaṁ sphūrjatyanuttaram //3

The heart of Abhinavagupta is secret, it has always remained secret and at the same time it is "prasiddhimat", known to each and every body in the universe. Here that heart will be exposed, will bloom, will give out sprouts, "svayaṁ", by itself and "sphūrjati", that heart of Abhinavagupta will expand in this whole universe.

tatra svātmadevataiva prabuddhyamānāvasthāyāṁ svātmānaṁ parāmarśaśenāvatarantaṁ pṛicchati /

Firstly we have to explain here that svātma has two states. One state of Lord Śiva is already illuminated, already exposed; and another state of Lord Śiva is to be exposed, it will be exposed in the near future.

When Lord Śiva wishes to illuminate this whole universe he takes the formation of Pārvatī and in that formation Lord Śiva becomes the Master and Pārvatī becomes the disciple. But actually this is Lord Śiva who has become both Master and disciple. Lord Śiva at one place plays the part of master, and at another place He plays the part of disciple.

So Pārvatī is the state of Lord Śiva which has come down one or two steps to become the disciple. And in this play Lord Śiva already knows the answer to all questions. Even when he becomes the disciple, in the form of Pārvatī, still he knows what answer will come because he will not accept any answer which is not already established in his intellect. So Lord Śiva has come down one step for the purpose of getting the real answer that will illuminate this whole universe.

श्री देवी उवाच–
अनुत्तरं कथं देव स्वतः कौलिकासिद्धिदम् ।
येन विज्ञातमात्रेण खेचरीसमतां व्रजेत् ॥ १॥

Śrī Devī uvāca:
anuttaraṁ kathaṁ deva svataḥ kaulikasiddhidam /
yena vijñātamātreṇa khecarīsamatāṁ vrajet //1

And that Glorious Devi Pārvatī put this question before her beloved Lord Bhairava.

"O Lord Śiva, how can that supreme self (anuttara), bestows in just one glimpse, without any effort, without doing any yoga practice and without concentrating; how can that anuttara (that supreme oneness of consciousness) bestows on us the kaulika siddhiḥ (the energy of totality),

by which one immediately becomes one with khecarī (the collection of innumerable energies of Lord Śiva)?"

एतद् गुह्यं महागुह्यं कथयस्व मम प्रभो।
हृदयस्था तु या शक्तिः कौलिकी कुलनायिका ॥ २॥
तां मे कथय देवेश येन तृप्तिं व्रजाम्यहम्।

etad guhyaṁ mahāguhyaṁ kathayasva mama prabho /
hṛidayasthā tu yā śaktiḥ kaulikī kulanāyikā //2
tāṁ me kathaya deveśa yena tṛiptiṁ vrajāmyaham /

"O Lord Śiva! this is guhyam, this is a most secret thing which I have asked you, and being secret it is also mahāguhyam, always exposed to everybody, so explain it to me in such a way that this secret becomes fully exposed."

"That kaulikī śaktiḥ] the energy of totality, is in fact residing in one's own heart, "hṛidayastha", and that energy is governing this universe, "kulanāyikā". O lord Śiva explain that energy to me in such a way that I get satisfied."

श्रीभैरव उवाच।
शृणु देवि महाभागे उत्तरस्याप्यनुत्तरम् ॥ ३॥
कथयामि न सन्देहः सद्यः कौलिकसिद्धिदम्।
कौलिकोऽयं विधिर्देवि मम हृद्व्योम्न्यवस्थितः ॥ ४॥

Śrī Bhairava uvāca:
śriṇu devī mahābhāge uttarasyāpyanuttaram // 3

"O Devi, you have got "mahābhāge"– vast understanding power, so I will explain to you that which is beyond uttara, that which is completely anuttara."

Kathayāmi na sandehaḥ sadyaḥ kaulikasiddhidam /
kauliko'yaṁ vidhirdevi mama hṛidvyomnyavasthitaḥ // 4

"There are three stages of uttara, the objective stage, the cognitive stage and the subjective stage; and because it is beyond that it is anuttara and I will explain it to you so there remains no doubt."

And "sadyaḥ" at the very moment of my explanation it will bestow upon you the power of kaulika siddhi, the power of universality, because this way of universal knowledge is already established in the vacuume of my heart and that is nothing other than Universal consciousness."

अथाद्यास्तिथयः सर्वाः स्वरा बिन्द्ववसानकाः ।

तदन्तः कालयोगेन सोमसूर्यौ प्रकीर्तितौ ॥ ५॥

athādyāstithayaḥ sarvāḥsvarāḥ bindvavasānakāḥ/
tadantaḥ kālayogena somasūryau prakīrtitau // 5//

"All the vowels beginning from the letter 'a' are called "tithayaḥ" or days. Tithi is nominated for these vowels because these vowels reside in their own nature, they are not dependent on consonants."

"So all these vowels upto bindu i.e. a-ā-i-ī-u-ū-ṛi-ṛī-li-lī-e-ai-o-au-m. all these are tithis. (Tithis means days of the lunar month, days of the fortnights of the moon. These are fifteen days and fifteen vowels.) And tadantaḥ in the end of these tithis, by the unification of Bhairava, when all these fifteen days are united in the state of Bhairava, there you realize soma and sūrya (āpana and prana) both simultaneously and that is visargaḥ (aḥ)."

पृथिव्यादीनि तत्त्वानि पुरुषान्तानि पञ्चसु ।
क्रमात्मादिषु वर्गेषु मकारान्तेषु सुव्रते ॥ ६॥
वाय्वग्निसलिलेन्द्राणां धारणानां चतुष्टयम्।

pṛithivyādinī tattvāni puruṣāntāni pañcasu /
kramāt kādiṣu vargeṣu makārānteṣu suvrate // 6//

"O Pārvatī, beginning from pṛīthvī (earth), and ending in puruṣa, all these elements are represented by the five vargas respectively."

ka kha ga gha ṅa ca cha ja jha ña ṭa ṭha ḍha ṇa ta tha da dha na pa pha ba bha ma

"From pṛithvī to puruṣa all thesettattvas are represented by the five vargas successivly from ka to ma."

vāyvāgnisalilendrāṇām dhāraṇṇnām catuṣṭayam /

"These twenty five elements from pṛithvī to puruṣa are held by four dhāraṇās. (Dhāraṇās means that which holds.) And those dhāraṇās are of vāyu-air, agni-fire, salila-water and Indra (pṛithvī-earth). And as it is held in one's own nature it is "antaḥstha" (inside), and these represent the five fold acts of individual beings, kalā, vidyā, rāga, kāla and niyati, i.e. limited doing, limited knowledge, limited attachment, limited time and limited place. And these five fold acts are represented by the four letters ya, ra la and va."

तदूर्ध्वे शादि विख्यातं पुरस्ताद् ब्रह्मपञ्चकम् ॥ ७॥

tadūrdhve śādi vikhyātaṁ purastād brahmapañcakam // 7

"Above that you will see there is the place of "brahmapañcaka", the five states of supreme consciousness. These are represented by the letters

śa, ṣa sa, ha and kṣa or kūṭabīja. These letters are nominated as ūṣma by grammarians which means, 'again realizing ones own nature as it was in the very beginning.' And this brahmapañcakam, these five fold states of brahman will be explained after some time in this very commentary."

अमूला तत्क्रमा ज्ञेया क्षान्ता सृष्टिरुदाहृता।

amūlā tatkramājjñeyā kṣāntā sriṣṭirudāhritā /

"O Devi, this sriṣṭi, this flow of creation starts with amūla, the root letter 'a', and ends in kṣāntā, the lettter 'kṣa.'

सर्वेषां चैव मंत्राणां विद्यानां च यशस्विनि ॥ ८॥
इयं योनिः समाख्याता सर्वतंत्रेषु सर्वदा।

sarveṣāṃ caiva mantrāṇāṃ vidyānāṃ ca yaśasvinī // 8
iyaṁ yoniḥ samākhyātā sarvatantreṣu sarvadā /

"O Parvatī, and this flow of creation is explained in the Trika Śāstras of Śaivism as the cause of all mantras, all knowledge and all letters."

चतुर्दशयुतं भद्रे तिथीशान्तसमन्वितम्।
तृतीयं ब्रह्म सुश्रोणि हृदयं भैरवात्मनः ॥ ९॥

caturdaśayutaṁ bhadre tithīśāntasamanvittam /
tritīyaṁ brahma suśroṇi hṛidayaṁ bhairavātmanaḥ // 9//

"O Devi ! I will put before you the explanation of the heart of Bhairava, the essence of Bhairava. The essence of Bhairava is not realy Bhairava in its nature. The essence of Bhairava is found in the three fold consciousness, "caturdaśayutaṁ tithīśānta tṛitīyam brahma", i.e. when you put the third brahman 'sa' in the fourteenth movement 'au', and add visarga 'ah'. The third brahman 'sa' represents the thirty-one elements or tattvas from prithvī to māyā. The fourteenth letter of the vowels 'au', represents the three elements, śuddhavidyā, īśvara and sadāsiva. And above sadāsiva are the two elements of Śakti and Śiva represented by visarga 'ah'."

"Tṛitīyaṁ brahma means objective consciousness 'sa', caturdaśayutam means cognitive consciousness 'au' and tithīśānta means subjective consciousness 'aḥ'. And the heart of Bhairava is found in all these three movements; when objective consciousness is united with subjective consciousness through cognitive consciousness. And that is sauḥ."

एतन्नायोगिनीजातो नारुद्रो लभते स्फुटम्।
हृदयं देवदेवस्य सद्यो योगविमोक्षदम् ॥ १०॥

etannāyoginījato nārudro labhate sphuṭam /

hṛidayaṁ devadevasya sadyo yogavimokṣadam // 10//

"And only Yoginīs and Rudras will understand this philosophy. This philosophy is not understood by those who are not Yoginīs and who are not Rudras."

(When in male consciousness divine female consciousness is inserted, and when in female consciousness divine male consciousness is inserted by Lord Śiva, then this essence of Bhairava shines forth. So Rudras are those male aspirants and Yoginīs are those female aspirants who have understood this philosophy).

"This is the heart of the Deva of Devas, this is the essence of the Lord of Lord. And at the very moment one understands it, this essence immediately bestows yoga and mokṣa on the one who is a Rudra and who is a Yoginī."

अस्योच्चारे कृते सम्यङ् मंत्रमुद्रागणो महान्।
सद्यः सन्मुखतामेति स्वदेहावेशलक्षणम्।। ११।।

asyoccāre kṛite samyak mantramudrāgaṇo mahān /
sadyaḥ sanmukhatāmeti svadehāveśalakṣaṇam // 11//

"Asyoccāre kṛittte, when this heart of Bhairava is experiennced in its fullness, "samyak", even in one flash, then "mantramudrāgaṇo mahān, all classes of mantras and all classes of mudras reveal themselves before that yogī at once, "sadyaḥ sanmūkhatāmeti. Svadehāveśa-lakṣaṇam, so the body of that yogī is filled with complete knowledge and complete action, which resides in his own heart."

मुहूर्तं स्मरते यस्तु चुम्बके नाभिमुद्रितः।
स बध्नाति तदा देहं मन्त्रमुद्रागणं नरः ।। १२।।

muhūrtaṁ smarate yastu cumbakenābhimudritaḥ /
sa badhnāti tadā dehaṁ mantramudrāgaṇaṁ naraḥ // 12 //

"Muhūrtaṁ smarate yastu", now for that yogī who realises this state of Bhairava for fourty eight minutes, he becomes permanently stamped with that state and "cumbakenābhimudritaḥ", he needs only to think of something and all those Devatas responsible for fullfilling that desire rush to his side like iron filings to a magnet. For that yogī all classes of mantras and mudras come under his supervision."

अतीतानागतानर्थान् पृष्टोऽसौ कथयत्यपि।

atītānāgatānarthān pṛiṣṭo' sau kathyatyapi /

"Atītānāgatānarthān prisṭo'sau kathyatyapi", that yogi can also reveal the past and future if anybody asks. He can reveal the past and future because those revealers are there, in his body. Whenever he desires they reveal to him what will happen; he has nothing to worry.

This is the power he achieves or attains by being in the state of Bhairava for fourty eight minutes."

प्रहराद्यदभिप्रेतं देवतारूपमुच्चरन् ॥ १३॥

साक्षात् पश्यत्यसन्दिग्धमाकृष्टं रुद्रशक्तिभिः।

praharādyadabhipretaṁ devatārūpamuccaran //13//

sākṣāt paśyatyasandigdham ākriṣṭaṁ rudraśaktibhiḥ /

"If one is firmly established in that state of Bhairava for three hours he can call Lord Śiva, he can call Lord Visṇnu, or he can call any Divine Divinity and talk to him. If he merely thinks of some deity in his consciousess then the Rudraśakti's depute those deities to appear before him at once."

प्रहरद्वयमात्रेण व्योमस्थो जायते स्मरन्॥ १४॥

praharadvayamātreṇa vyomastho jāyate smaran //14//

"And when that yogī resides in the state of Bhairava continuously for six hours, he feels that his body has become universal, he becomes so light just like vyoma (akaśa) and he flys in the universe, "vyomastho jāyate smaran."

त्रयेण मातरः सर्वा योगेश्वर्यो महाबलाः।

वीरा वीरेश्वराः सिद्धा बलवान् शाकिनीगणः ॥ १५॥

trayeṇa mātaraḥ sarvāḥ yogeśvaryo mahābalāḥ /

vīrāḥ vīreśvarāḥ siddhā balavān śākinīgaṇaḥ // 15

"After remaining in that state of consciousness without any interruption for nine hours all the energies of Pārvatī, all yogīśvarīs, all the collection of saṁvitcakra, all vīras, aghoras, ghoras, ghorataryas, all the Lords of vīrās and śākinīs (the energies who control all universal organs); they come and appear before him and they bestow on him the supreme powers of yoga."

आगत्य समयं दत्त्वा भैरवेण प्रचोदिताः।

यछन्ति परमां सिद्धिं फलं यद्वा समीहितम्॥ १६॥

agatya samayaṁ dattvā bhairaveṇa pracoditāḥ

yacchanti paramāṁ siddhiṁ phalaṁ yadvā samīhitam // 16

"If that yogī resides in the state of Bhairava for nine hours then all yogīśvarīs, all vīras, all vīreśvaras, all siddhas and all the collection of Divine

energies of Lord Śiva, whatever actions they are performing in this universe, not only in this universe but in all one hundred and eighteen universes, before that action is completed they must come and pay respects to this yogi and fulfill his desire. If he corrects their doings they have to obey."

(This is the difference between Lord Śiva and this yogī. Lord Śiva takes care of this whole universe in a passive state and this yogī is in an active state.)

अनेन सिद्धाः सेत्स्यन्ति साधयन्ति च मंत्रिणः ।। १७।।

anena siddhāḥ setsyanti sādhayanti ca mantriṇaḥ // 17 //

"By the attainment of this universal I consciousness all siddhas get their achievement and all reciters of mantras get their achievement. And they get their achievement in the near future because this kind of yogī is one with the past, present and future."

यत्किंचिद्भैरवे तन्त्रे सर्वमस्मात् प्रसिद्ध्यति।
मन्त्रवीर्यसमावेशप्रभावात्न नियंत्रणा ।। १८।।

yatkiṁcidbhairave tantre sarvamasmāt prasiddhyati /
mantravīryasamāveśaprabhāvātna niyantraṇā // 18 //

"Whatever is found in those Bhairava Tantras, whatever power, whatever state, whatever glory, "sarvamasmāt prasiddhayati", he achieves all those by the attainment of universal I-consciousness. This universal I-consciousness will carry him to whatever attainments are found in the Bhairava Tantras."

"So, in other words, mantra vīrya samāveśe, when you enter in mantravīrya, that universal I-consciousness, na kadācit niyantraṇā there is no obstruction anywhere."

(Courtesy Mr. George Van Den Barselaar)

to be continued......

The Divine Mother in Kasmir Saivism

(Taken from Nāmrūpa Journal Winter 2004)

– George Van Den Barselaar

In the Philosophy of Kashmir Śaivism, the Divine Mother plays a vitally important role. References to her by various names and in various forms can be found in most of the philosophy's major texts, though the practical reality of her nature remains a secret held by only those directly linked to the oral tradition.

The tenth-century Śaiva saint Abhinavagupta–considered by Swami Lakshmanjoo to be the greatest in the lineage of masters of Kashmir Śhaivism—made repeated reference to the Divine Mother in many of his works. He nevertheless purposely presented his teachings in a hidden way so as to ensure, as he openly stated, that the supreme treasure of Kashmir Śaivism would remain intact.

The ancient Tantras and Agamas were also purposely cryptic in their descriptions of the Divine Mother. This, according to Swami Lakshmanjoo, was due to the fact that essential meaning was transmitted by word of mouth only, from masster to disciple.

Abhinavagupta's chief disciple, Kṣemaraja (pronounced Khemaraja), too made frequent reference to the Divine Mother, especially in his Śiva Sūtras Vimarsini [commentary on the Śiva Sūtras]. In the third sūtra[1] of the Second Awakening, he cites numerous references to the Divine Mother in a text known as the Tantrasadbhāva.[2] Swami Lakshmanjoo himself drew on the Tantrasadbhāva for a paper entitled "Kundalini Vijnana Rahasya,"[3] which he presented at a Sanskrit conference in Varanasi in 1965:[5]

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1 *"vidyāsarırsfī mntrrhsym ̦ the secret essence of mantr is estblishment inthe Body of the knowledge of oneness."*

2 Being a pure tantra, *the Tantrasadbhāva* consists of divine reveltions given by Lord Śiva to Pārvati.

3 "The secret knowledge of Kuṇḍalinī," in Swami Lakshmanjoo, Self Realization in Kashmir Shaivism, John Hughes, ed. (Albany, New York: SUNY Press, 1994). ch. 5, pg. 93.

4. See *Namarupa* 1, pg. 67.

5 Swami Lakshmanjoo, Shiva Sutras: The Supreme Awakening, John Hughes, ed. (Los Angeles: Universal Shaiva Fellowship, 2002).

Even though this explanation is secret and can't be exposed or explained, it is revealed in the Tantrasadbhāva śāstra in this way.

That Divine Mother, who is filled with supreme light, has pervaded the whole universe up to brahmaloka. Oh Devi ! Just as all letters are found in the first letter "a," so in the same way, is the whole universe found in that Divine Mother.[6]

She is supreme, subtle, not limited to any particular school of philosophy or religion.[7] This Divine Mother, called Kundalini,[8] is placed in the center of the heart.[9] There you will find that Divine Mother, just like a serpent in the sleeping state. Oh Pārvatı! There she rests in deep sleep, not perceiving anything other than ber own Self, in a place called mūlādhāra by our masters.[10] In addition, this Goddess places in her body the moon [candra], fire [agni], the sun [ravi], all the stars [nakṣatra], and all the fourteen worlds [bhuvanāni caturdasa], and still is she absolutely unaware that this is happening in her own nature.[11]

This goddess cannot be awakened with force. She can only be awakened by supreme I-consciousness [nāda] filled with supreme awareness. To awaken her, the yogi has to churn his point of one-pointedness in the heart, without break, again and again.[12] He must churn it by inserting sparks of awareness, one after another, again and again, in unbroken continuation. The process is to insert one spark of awareness. Let that one spark fade. Again, insert fresh awareness. This process must be continued over and over again in perpetuity.

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6 *yasā mātṛkā devi parateja samanvitā / tatyā vyāptamidam viśvaṁ sabrahma-bhuvanāntakam // tatrasthaṁ ca sadā devi vyāpitaṁ ca surācite / avarṇastho yathā varṇa sthita sarvagata priye //*

7 She is not limited to any particularphilosophy or religion because anyone—even a cat—can rise if Lord Śiva puts some force in that being.

8 She is called Kuṇḍalini because she is internal power existing like a serpent in the shape of a coil. Actually *kuṇḍalīī* śakti is the revealing and concealing energy of Lord Śiva. This *kuṇḍalīī śakti* is not different from the existence of Lord Śiva, just as the energy of light and the energy of the heat of a fire are not separate from the fire itself. kuṇḍaliī, therefore, is in the true sense, the existence of Śiva. It is the life and glory of Śiva. It is Śiva itself.

9 This heart is not the physical heart. This heart is the center of awareness. It is found everywhere in the body.

10 *Mūlādhāra cakra* is found near the rectum.

11 yā sā śaktih parā sūks*mā nirācāreti kirtitā / bṛdbinduṁ veṣtayitvāntaḥ suṣuptabhujagākṛtiḥ / tatra suptā mahābhāge na kiñcinmanyate ume // candrāgniravinakšatrairbhuvanāni caturdaśa / kṣiptvodare tu yādevi viṣamụdheva sā gatā //*

12 *prabuddhā ninādena pareṇa / mathitā codarasthena bindunā varavarṇini //*

Then, the body of energy, which is established in the body of the Divine Mother Kundalinı, is churned by this awareness. Because of this churning, the yogi will initiallyexperience very intense lights seeming to come from all sides. Because of these lights and that supreme I-consciousness filled with supreme awareness [nāda], this Kuṇḍalini rises. In the body of that Kuṇḍalinī the yogi finds bindu.[13] This bindu, which is residing in the body of the Divine Mother Kuṇḍalini, has four projections radiating from its center.[14]

Swami Lakshmanjoo then explains that the first projection is that of subjectie awareness, the second projection, that of cognitive awareness, the third, that of objective awareness, and the fourth, that of digestive awareness, Subjective awareness is awareness of the state of knower [pramātṛ], while awareness of the state of knowledge is cognitive awareness [pramāna]. Awareness of the state of known objective awareness (premaya) and these three forms of awareness rise from that center of Divine Mother Kuṇḍalini. The fourth projection—digestive awareness—occurs when subjective, cognitive and objective projections have been digested in such a way as to be no longer differentiated from one another. Hence, in the projection of digestive awareness, all projectionof digestive awareness, are one, without distinction. In Sanskrit, this is called *pramiti bhāva,* or the digestive state of thought.

So, the Devi simultaneously puts the churner and that which is to be churned in the body of Kuṇḍalini. Bydoing this Kuṇḍalini, the Divine Mother, rises in a straight line. Here she is called *jyesṭ*hā śakti because she is absolutely established between the points of subjectivity [pramātṛ] and of objectivity [prameya]. Then, when these two points [*bindu]* of subjective awareness and cognitive awareness are also agitated by the process of continual churning, Kuṇḍalini gives rise to real, pure, supreme semen, and that semen rises from the bottom to the top in the form of Kuṇḍalini. This

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13 Here, bindu refers to the supreme semen *(vīrya)* that becomes agitated. The formation of *kuṇḍalīī* is of that supreme semen. It is not individual semen. It is something beyond that, experienced only by yogis.

14 *tāvadvai bhramavegena mathanaṁ śaktivigrabe / bhedāttu prathamotpannā vindavaste'tivarcasab / utthitā utthitā yadā yadā tena kalā sūkṣsmā tu kuṇḍalī / catuṣkalamayo binduḥ śakterudaragah prabhuḥ*

Kuṇḍalini is known as the Divine Mother *rekhini.*[15]

Here again Swami Lakshmanjoo points out that neither the subjective nor objective projection will be found because they have both been diluted in the oneness of the supreme bliss that results from the rise of supreme semen. When this semen rises, the yogi immediately comes out of his internal state because he cannot tolerate the joy he is experiencing, which is the creation of nectar.[16]

There the Divine Mother is called tripathā because she takes the formation of the three centers. And then again the subjective centre objective center and the cognitive center, rise. And when all these three centers again rise from Kuṇḍalini, the energy of Kuṇḍalini is called raudri śakti because it is this energy that puts obstacles in the way of the journey of final liberation.[17]

Swami Lakshmanjoo then tells us that, having reached this point, the yogi must return inside again and again; he must not think that he has lost anything, nor should he wait for a master's direction. Instead, because the way of liberation [*moks*a] has been stopped, he must continue to return again and again inside, and to maintain awareness of the oneness.

Then again She [Ambikā] *takes the from of the half moon, which is half inside and half outside.*[18] *And so, even if that supreme Divine Mother is only one, yet she takes these three formations: one for the inferior yogi, one for the yogi who wants to experience enjoyment, and one for the superior yogi. By virtue of these energies of the Divine Mother Kuṇḍalini, nine classes of letters have arisen. The first is the class of letters from* "a" *to visarga* (avarga). The next is the class of letters associated with ka (kavarga). *The third is the class of letters associated with* ca (cavarga). *The fourth is the class of letters associated with* ta (ṭavarga). *The fifth is the class of letters associated with* ta (tavarga). *The sixth is the class of letters associated with* pa (pavarga). *The seventh is the class of letters associated with* ya (yavarga). *The eighth is the class of letters associated with* śa

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15 *mathyamantanayogena ṛjutvaṁ jāyate priye / jyeṣthá śakti smṛtā sātu bindudvayasumadhyagā // bindunā kṣobhamāyātā rekhaivāmṛtakuṇdali / rekhini nāma sā jneyā ubhau binndū yadantagau/*

16 Tthis is a natural occurrence. The yogi (and everyone else who experiences this state) reaches this state of intense joy and then comes out of it.

17 *tripathā sā samākhyātā raudri namnā tu giyate / rodhini sā samuddiṣṭā mokṣamārgannirodhanāt*

18 This state is the real *state of* krama mudrā, *which is ultimately experienced by blessed yogis.*

(śavarga). *And the ninths the class associated with* ksa (kṣavarga). *All these classes of letters have arisen from the Divine Mother Kuṇḍalini.*[19]

*There are five sacred states of the Self that rise from this Kuṇ*dalini and they are the five mouths of Lord Śiva: īśāna: tatpuruṣa; aghora; vāmdeva; *and* sadyojāta.[20] *These mouths have appeared from this Kuṇḍalinī so that Lord Śiva can speak to the public, helping them and, by illuminating that which is to be known, teaching them.*[21]

Twelve vowels also rise from this Divine Mother Kuṇḍalinī, and fifty litters also rise from the same Mother. And now consider the three kinds of speech: supreme, medium and inferior. The supreme speech is said to be centered in the heart. This supreme speech is the supreme sound called paśyantī. *The throat is the center of* madhyamā *speech and the tongue is the center of* vaikharī *speech.*

When something is to be said, it is first to be taken from one's heart. In the heart, there is no differentiation of letters or words; there is only consciousness. There is some force of what is to occur in the next moment. So in the heart, it is just one point, one atom [ekā ṇava], *and that is called* paśyantī *speech* (vāk)....

So, the supreme energy of supreme speech is the source of all speech. This is why all these letters emerge from the supreme center of that energy of God consciousness, the Divine Mother. And all mantras that are recited by spiritual aspirants [sādhakas] *get their strength* [vīrya] *and splendor from the supreme Devī of God consciousness, Kuṇḍalinī.*

Kṣemarāja concludes his commentary of this third sūtra from the Second Awakening of his Śiva sūtra vimarśinī with the following:

This is why is said that mātṛkā *and* mālinī[22] *both rise from this Kuṇḍalinī.*

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19 *śaśāṅkálākārā ambikā cārdhacandrikā / ekaivettham parā śaktih tridhā sā tu praijāyate // ābhyo yuktaviyuktābhyah samjāto navavargakah / navadhah ca smritā tu navavargopalaksitā*

20 In the beginning of *satya yuga*, Lord Śiva appeared in the form of Svacchandanātha, with five heads and eighteen arms. His five heads came into manifestation through his five great energies: *cit śakti* [all-consciousness], *ānanda śakti* [all-bliss], *icchā śakti* [all-will], *jñāna śakti* [all-knowledge], and *kriyā śakti* [all-action]. These five energies appeared in his five mouths known as *īśāna, tatpuruṣa, aghora, vāmadeva,* and *sadyojāta.*

21 Because these five mouths rise from kuṇḍalinī, Lord Śiva is dependent on kuṇḍalinī. *Svaradvādaśagā devi dvādaśasthā undāhṛtā / akārādikṣakārantā sthitā pañcaśatā bhidā // hṛtsthā ekāṇavā prktā kaṇthe proktā dvitīyakā / Trirāṇavā tu jñātavyā jihvāmūle sadā sthitā / / jihvāgre varṇanispattir bhavatyatra na samśayaḥ / evam śabdasya niṣpattir śabdavyāptam carācaram /*

Because the Śiva Sūtras are actually the most secret and essential thoughts of Lord Śiva, in explaining them, we have referred to so many tantras. You should not be worried about our giving so many references. And if you still do not understand what Kuṇḍalinī actually is, even though we have given so many references to aid your understanding, then you should take hold of the feet of your master.

In the *Krama* system of Kashmir Śaivism, which was introduced by the sage *Durvāsa* at the beginning of the *Kali yuga,* the Divine Mother is worshipped in the form of twelve *Kālīs.*[23] In her eleventh aspect, the Divine Mother takes the form of *Mahākālī* and is depicted as dancing on the body of Lord Śiva.[24] To the ardent devotee of Śiva.[24] the question of why *Kālī* is dancing on Lord Śiva may be perplexing. In a verse from the Kramakeli—a now obsolete text penned by Abhinavagupta—Swami Lakshmanjoo provides the following explanation:[25]

It is Kālasaṁkarṣiṇī who dances on the body of Lord Śiva. Here Śiva is known as "Mahākāla," the lord of time and death. By simply knitting her eyebrows, his better half, "Mahākālı" has shattered the universe into pieces and digested all time and space in her own nature. Here, there is no past, present or future; nothing is born and nothing dies; therefore Śiva as Lord of time and death surrenders totally and enjoys the blissful touch of Mahākālı's lotus feet. It is to this universal Mother that one must surrender everything, as she is the real Mother protecting everybody. You should take refuge in her at any cost and everything will be fine.[27]

Swami Lakshmanjoo then writes that "by the grace of God, by the

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22 *mātṛka* is the system of letters of the Sanskrit alphabet that begins with the first letter "a" and ends with the last letter *"kṣa"* In the English alphabet this would correspond to the letters a to z. In Kashmir Śaivism, there is another understanndinng of the system of letters. In this system, the letters are not in order; it is an orderless world of letters. Such a system is one thing in all things and all things in one thing. In Kashmir Śaivism this system is called *Mālinī.*

23 Swami Lakshmanjoo, *Kashmir Shaivism: The Secret Supreme,* ed. John Hughes (Los Angeles: Universal Shaiva Fellowship, 1985) ch. 19, p. 133.

24 In the famous Dakṣiṇeśva Temple-where Ramakṛṣṇa Paramahamsa had his realization-Mother Divine is embodied in the form of Mahākālī.

25 *śrīmatsadāśivapade'pi mahograkālī bhīmotkaṭabhrukuṭireṣyati bhaṅgabhūmiḥ / ityākalayya paramāṁ sthitiṁetya kālasaṁkarṣinim bhāgavatiṁ hathato dhitiṣhet //*

26 *Kālasaṁkarṣiṇī Kāalī* is considered to be the supreme embodiment of all twelve Kālis. In this formation she is also referred to as *Parā Bhairavī.*

27 *"Audio recordings of Swami Lakshmanjoo- 1991,"* (Los Angeles, Universal Shaiva Fellowship audio library.) www.u-s-f.org.

grace of the Master, or by the grace of the sacred scriptures, the aspirant who has understood the 'trick of awareness' becomes liberated in no time." The recipient of such grace soon realizes that the Divine Mother is not far away in some seventh heaven, but is in fact, the very essence of his or her own being. For such an aspirant, there is nowhere to go to realize the Divine, as she is closer than one's own breath.

A beautiful verse from the Śiva Dṛṣṭhi sums up the divine ply of Śiva and Śakti:[28]

Let Śiva, who is my own nature, bow down to his real nature, Universal Śiva, through his own Śakti [Divine Mother] *for the removal of bondage and limitation, which is none other than Śiva.*

So, it is through Śakti that Śiva is realized, and thus for one whose awareness has expanded to embrace the true nature of the play of this Universal Mother, the daily routine of everyday life becomes the real means of worship.

Oṁ Namaḥ Śivāya

For more information about Swāmi Lakshmanjoo and Kashmir Śaivism, please visit: www.ishwarashramtrust.net www.universalshaivafellowship.org

संकटमोचन मंत्र

ॐ परभैरवाय श्री लक्ष्मणाय
तुभ्यं नमः श्री गुरवे शिवाय।

Om Para Bhairavāya śrī Lakṣmaṇāya
Tubhyam namaḥ śrī Gurve śivāya

28 *asmādrupa samāviṣṭh svātmanātmanivāraṇe / śivaḥ karotu nijayā namaḥ śaktyātātātmane // Śiva Dṛṣṭi* 1,1.

Buddhist Heritage of Kashmir

– Dr. Advaitavadini Kaul

The origin of Buddhism in Kashmir is shrouded in obscurity. Buddhist sources, however, are unanimous in attributing the introduction of Buddhism in Kashmir to Majjhantika, a monk of Varanasri and a disciple of Ananda. According to Ceylonese Chronicle, the Mahavamsa Moggliputta Tissa, the spiritual guide of kind Asoka after the conclusion of the third Buddhist Council, sent missionaries to different countries to propogate Buddhism. A Buddhist savant Majjhantika was deputed to Kashmir-Gandhara. The story of the introduction of Buddhism in Kashmir by Majjhantika is also told in several other Buddhist texts like the Asokavadana, the Avadanakalpalataa, the Tibetan Dul-va (vinaya) and the travel account left by Yuan Chwang. It is infested with legendary colouring and relates how Majjhantika received hostile treatment at the hands of the local Naga people and their chief and how he was finally able to win over to Buddhist faith the entire Naga population alongwith the king through his supernatural powers.

According to the Buddhist text the Divyavadana, however, several monks from Tamasavana in Kashmir were invited by Asoka to attend the third Buddhist Council at Pataliputra. Again, Kalhana describes the establishment of several viharas in Kashmir during the reign of kind Surendra, the predecessor of Asoka. It leads to presume that the Buddhist faith was already introduced in Kashmir before the time of Majjhantika and Asoka. However, it seems that Buddhism, though introduced earlier, gained a firm footing in Kashmir only under the spiritual leadership of Majjnantika during the third century B.C.

Asoka (circ. 273-236 B.C.), whose sway extended to Kashmir as well, is described by Kalhana as a king of Kashmir and the follower of Jina i.e.. Buddha and is credited by him with the establishment of several stupas and viharas in the valley. Thus he is credited with the building of a caitya of amazing height in the town of Vitastatra. Yuan-chwang also noticed four stupas in the valley containing a portion of relics of the Buddha which, according to him were set up by Asoka. The well known Tibetan historian Taranatha speaks of kind Asoka as having bestowed lavish gifts on several Buddhist samghas in Kashmir.

The history of Buddhism in Kashmir after Asoka is somewhat obscure. Buddhism seems to have fallen on evil days during the reign of Jaluka the son of Asoka. Jaluka was a supportor of the indegenous Naga and Saiva cults and not well disposed towards the Buddhist faith. A change in his attitude towards Buddhist faith is, however, said was effected in him later by the intercession of the divine sorceress named Krtya at whose request he built a vihara called Krtyasrama. The vihara has been identified as 'ki-teche' by O'kong who visited it during the eighth century A.D.

The Text landmark in the history of Buddhism in Kashmir is formed by the famous Buddhist treatise Millindapanha which records the discussion on important Buddhist topics between the Indo-Greek Kind Menander or Milinda and the arhat named Nagasena. The scene of the discussion is said to have been a spot only twelve yojanas from Kashmir. The author of this famous treatise refers to his intimate knowledge with Kashmir and surrounding regions and appears to be fairly familiar with the people of this region. King Milinda, according to this work, first became a lay devotee, then built the Milindavihara and after some time handed over the reigns of his government to his son to join the Buddhist samgha. The epigraphic and numismatic evidence attest to the professing of Buddhist faith by the Indo-Greek rulers, who, after the fall of Mauryan empire, established their sway over whole of the north-western India. It is not unlikely that Kashmir also came under the influence of Indo-Greek rulers and Buddhism flourished in the valley under their benign patronage. A coin of Menander has been found in Kashmir which is now in the SPS Museum in Srinagar.

Buddhism received a great philip during the rule of the Kushana rulers. Kaniska's reign (circ. 7 A.D.) is full of glory in the history of Buddhism. He recovered the lost glory of the religion and fulfilled the work of King Asoka of sending distinguished scholars abroad to propagate the religion. Kashmir and Gandhara particularly enjoyed the Prosperity in the history of Buddhism during Kanishka's reign. The session of the fourth Buddhist Council, the creation of the famous commentaries called vibhasa sastra and the appearance of distinguished scholars are some of the important factors for which Kashmir stood prominent during his reign.

According to Kalhana, Huska, Juska and Kanishka were the pious Turuska rulers who built Huskapura (Uskur), Juskapura (Zukur) and Kaniskapura (Kanespur) respectively and erected caityas and maths at

Suskaletra and other places. According to Taranatha, Kanishka became a devout Buddhist and listened to the discourses delivered to him by Simha-a ruler of Kashmir, who after ordination was called Sudarsana.

Subsequently, Kashmir became an important centre of Abhidharma studies i.e. the Sarvastivadin Abhidharma. It produced a large number of distinguished scholars who specialised in Abhidharma studies and wrote commentaries on the same. Many scholars went outside India to propagate the faith. Some, who went to the neighbouring countries of Central Asia, China, and Tibet, translated Sanskrit texts into the language of those regions. Again, after becoming an important centre of Abhidharama studies, distinguished scholars from others countries also were attracted to Kashmir to gain knowledge.

After Kanishka, another king who is known to have extended patronage to Buddhism in Kashmir was Meghavahana (circ. 6th century A.D.) Meghavahana originally hailed from Gandhara - a predominently Buddhist country. He prohibited the slaughter of living beings in his country. His queen Amritaprabha of pragjyotisa (modern Assam) built, for the use of foreign monks, a lofty vihara called Amritabhavana to which reference has been made by the Chinese traveller O'Kong and which is represented by the extent ruins at Vounta Bhavan (ancient Amritabhavana) a suberb of Srinagar. His other queens are also referred to have built many viharas.

Kalhana further refers to some evidences which prove the establishment of Buddhism during the sixth and the seventh centuries A.D. Jayendra the maternal uncle of King Pravarasena II patronised Buddhism and built Jayendra vihara and erected a statue of Buddha in it. This vihara was subsequently destroyed by King Kshemagupta (950-958 A.D.). The ministers of Yudhisthira II also patronised the faith and constructed viharas, caityas and completed other pious works. Amritaprabha, wife of King Ranaditya installed the statue of Buddha in a vihara built by Meghavahana's wife Bhima. Galuna, the minister of King Vikramaditya built one vihara in the name of his queen Ratnavali. The queen of Kind Durlabhavardhana (600-636 A.D.) set up Anangabhavana vihara and Prakasha Devi, wife of King Candrapida (686-695 A.D.) founded Prakasha vihara.

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Suskaletra and other places. According to Taranatha, Kanishka became a devout Buddhist and listened to the discourses delivered to him by Simha-a ruler of Kashmir, who after ordination was called Sudarsana.

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A fairly trust worthy account of the state of Buddhism in Kashmir from the 7th century onwards is furnished by some literary documents, the

travel accounts of the Chinese travellers Yuan-chwang and O'Kong, the Rajatarangini, some archaeological discoveries and epigraphic records.

Nilmata Purana of the 6th-7th century A.D. is a Sanskrit text dealing with the sacred places, rituals and ceremonials of Kashmir. The Buddha is referred as an incarnation of Visnu in this work. It prescribes the celebrations of Buddha's birthday as follows: "In the bright fortnight the images of Buddha's should be bathed in water rendered holy with all herbs, jewels and scents, in accordance with the instructions of he Sakyas i.e. Buddhists. The dwelling places of the Sakyas should be white washed and the walls of the caitayas - the abodes of the God, should be decorated with paintings. Gifts of clothes, food and books should be made to the Buddhists and a festival swarming with dancers and actors should be celebrated. Worship of Buddha with eatable offering, flowers, clothes etc., and the charities to the poor should continue for three days".

The discovery of Buddhist manuscripts from a stupa at Gilgit is an important landmark in the history of Buddhism in Kashmir. On the basis of paleography these manuscripts which are written in the so-called post Gupta alphabets may be assigned to the 7th century A.D. Gilgit at that time was ruled by the Shahi princes as is indicated by some epigraphic records and the manuscripts themselves which contain a mention of some Shahi rulers. These Shahi rulers owned allegiance to the rulers of Kashmir. It appears that the flourishing state of Buddhism in the 7th century was not confined to the valley alone but the predominence of Buddhism could also be noticed in the distant north of Kashmir.

Yuan-chwang visited Kashmir in 631 A.D. He saw about a hundered sangharamas and five thousand Buddhist priests in the valley. He also saw four stupas built by Asoka each of which contained relies of the Buddha. Among the Buddhist viharas visited by him he specially mentions the Juska vihara where he stayed for the night after his first entry into the valley at Baramulla and the Jayendravihara founded by the maternal uncle of Pravarsena II. Here, he stayed for a couple of years and received instructions in various sastras. Yuan-chwang was warmly received by the king and was invited to his palace where he was provided all facilities including assistance for copying important Buddhist texts. Yuan-chwang's account proves beyond doubt that Kashmir even during his visit was a centre of Buddhist learning and there were several distinguished Buddhist scholars

in the valley who not only commanded mastery over the vibhasa and the upadesa sastras but also continued composing texts on imporant subjects with unabated and unflagged zeal and enthusiasm. Admiring the contents of these literary texts, Yuan-chwang remarks that in these there was evidence of great study and research. In them could be found an extra-ordinary insight into the Buddhist lores of various kinds and also into the Brahmanical learning, Indian alphabets and Vedas and their angas.

O' King, also known as Dharmadhatu, reached Kashmir via Kabul and Kandhar in 759 A. D. He stayed in Kashmir for four years and studied Sanskrit and vinaya texts from the celebrated Buddhist teachers. In Mundivihara, he studied the vinaya texts of the Mulasarvasivadins. He noticed more than three hundred viharas in the valley and a large number of stupas and images. Besides, the Moung-ti vihara. O' Kong mentions the following Buddhist monasteties in the valley: Ngo-mi-tto-p'a-wan (Amitabhavana), Ngo-Namli (Ananga or Anandabhavana), Ki teche (Krtyasramavihara), Nao-ye-le, Je-jo, Ye-li-t' e-le, and K'o-teen.

The rulers of the Karkota dynasty of Kashmir, who ruled during the 8th century A.D. though staunch followers of Saiva and Vaisnva faiths were also favourably disposed towards the Buddhist faith. They founded Buddhist institutions and endowed them with lavish gifts. The celebrated Karkota ruler, Lalitaditya Muktapida (600 - 736 A.D.) founded one Rajavihara with a large quadriangle and a large caitya at Parihasapura (the modern Paraspur). He also built another vihara with a stupa at Huskapura near Baramulla. A huge copper image of Buddha built by him is said was high almost touching the sky. His minister Kayya built Kayyavihara. Bhiksu Sarvajnamitra who had attained the purety of Buddha lived in this vihara. Another minister of Lalitaditya named Cankuna, who was a Tokharian, built two viharas one of which had a golden image of Buddha. Cankuna's a son in law also built a vihara. Next celebrated ruler of the Karkota dynasty, Jayapida Vinayaditya (751 - 782 A.D.) emblished his newly founded town Jayapura with three images of Buddha and a large vihara. The flourishing condition of Buddhism during the period of Karkotas is also evidenced by archaeological excavations carried out at Parihaspura and other places which have brought to light several stupas, viharas, caityas and Buddhist images. Mention may be made of excavated sites of Parihaspura founded by Lalitaditya which has revealed the existence of a stupa, a vihara and a caitya and brought to surface

two images of Boddhisattva and one of Buddha.

In the following centuries Buddhism in Kashmir was over-shadowed by the wide upsurge of the Vaisnava and Saiva faiths. However, inspite of the overwhelming predominance of Brahmanic faith and the loss of the royal patronage, Buddhism continued to flourish even as late as the 13th century A.D. This is supported by the Rajatarangini and the epigraphic evidence.

King Avantivarman (855/6- 833 A.D.) has respected Visṇu, Siva and also Buddha. He prohibited the killing of living beings. During his time the great scholars like Sivasvamin, poets Anadavardhana, Muktakana and Ratnakara lived. Although a Saiva by faith, Sivasvamin composed a work with Buddhist theme entitled Kapphinabhyudaya. The poet Anandavardana is also reported to have written a subcommentary (Vivritti) on the Pramana-viniscaya-tika of Dharmottara, a text belonging to Buddhist logic.

The Avadanakalpalata was composed by the well-known poet from Kashmir Kṣemendra during 11th Century A.D. It was completed by his son Somendra who added one more chapter to his father's work to make the total number of Avadanas 108, an auspicious number. He also wrote an introduction to it. The Avadanakalpalata is a huge collection of avadanas which are called Jatakas in early Buddhist tradition. Kṣemendra has drawn up the traditional avadanas but in a poetical form.

Kṣemendra has many works to his credit some of which are known by name only. He composed his works during the reign of King Ananta (1020-1063 A.D.) and his son Kalasa (1063-1089 A.D.) as is evident from his works available to us. Kṣemendra had a variety of interests and has written on different subjects. Having been influenced by Buddhism also he seems to have studied the Buddhist religion deeply that made it possible for him to compose the avadanas successfully. Further, being impressed by the faith he also included the Buddha among the ten incarnations of Visnu in his dasavataracarita. In the beginning this work had a mixed reception in Tibet on the grounds that it was written by a layman and not by a monk. Because of their inperfect acquaintance with Sutras and Agamas, some Lamas of tibet even charged that the work contained matters which different from the real Jatakas of the Buddha. But in due course of time the Tibetan scholars realised the merits of this work and started appreciating it. A large number of Tibetan translators as well as scholars

devoted their attention to the study of this work which contained the largest number of avadanas than any other work of this class. Each avadana contains a distinct story of an incident in the life of the Buddha illustrating a particular moral. The Buddhist propensity of self-sacrifice is brought to a climax here. In the last chapter the author has illustrated very well the six perfections (Paramitas), viz., charity, moral character, patience, deligence, contemplation and wisdom, of the Boddhisattva. Describing the merits of Avadanakalpalata, Somendra says:

"Those well-known viharas, gorgeous with the array of pictures, pleasing to the eye, have passed away in the cause of time. But the Vihara of moral merits, excellent and delightful, erected by my father, in which the avadanas, with weighty meanings underlying them, are carved out, as it were, and painted in variegated colours by the pencil of the goddess of learning, will not perish even at the end of time not even by the ravages of fire or of water".

That Buddhism was still popular in the valley and had some following in the tenth century is also indicated by the inscription of the reign of Queen Didha preserved in SPS Museum, Srinagar. The inscription is incesed on three sides of a pedestal of bronze statutte of the Boddhisattva Padmapani. The epigraph records consecration of a religious gift (daya-dharma) consisting of the statutte itself by Rajanka Bimata, a Buddhist devotee. Another inscription, of probably the same or somewhat later period and incised on the back of a Buddhist image, contains the famous Buddhist creed Ye Dharma, etc. There is another inscription, discovered from Arigom belonging to 1197 A.D., which records the construction of a brick shrine by certain Ramadeva for installing an image of the Boddhisattva Avalokitesvara. Similarly in the reign of Rajadeva (1213-1235 A.D.) a particular cult object, called Mandalaka, was consecrated by the Buddhist teacher Kamalasri in honour of Boddhisattva Lokeshvara (Avalokitesvara). To the same or the somewhat earlier period probably belong the two inscriptions discovered by Cunningham at Drass in Ladakh which contain mention of the Bodhisttva Maitreys and Lokesvara.

According to the Rajatarangini, Buddhism received patronage under the II Lahora dynasty (1101 - 1339 A.D.) as well. Kind Uccala's queen Jayamati built two viharas and the king himself laid the foundation of a vihara in honour of his sister Sulla. Jayasimha was another king of this

dynasty, whose rule commenced in 1128 A.D. His favourable attitude towards Buddhism led to the construction of new viharas and renovation of the old ones. The Sui vihara, construction of which was started by Jayasimha's uncle Uccala, was completed by him. The relatives and officers of Jayasimha also gave expression to their Buddhist leanings and founded a number of Buddhist institutions to which large endowments were granted by Jayasimha. His queen Ratnadevi's viharas attained importance among the religious monuments. Rilhana, his minister who was a pious man, built a vihara at Bhalerakaprapa in honour of his decessed wife Sussala. Jayasimha adorned Bhuttapura with viharas and mathas and completed the Bijja vihara. His commander-in-chief's wife Cinta built a vihara on the bank of the river Vitasta with five other buildings.

Thus on the basis of archaeological, epigraphical and literary evidences aduced to above, Buddhism continued to enjoy popularity in the valley even as late as the 13th century A.D.

In the history of Buddhism, Kashmir has a pride of place. Even since its introduction, Buddhism continued to flourish and enjoy popularity in the valley. The benign patronage of the pious rulers with Buddhist leanings gave it a philip and a large number of monastries with rich endowments were constructed throughout. These viharas, in course of time, became great centres of Buddhist study and research and a large number of authentic Buddhist texts and expository commentaries were composed by the distinguished Buddhist scholars. These flourishing centres of Buddhism not only attracted the attention of Buddhist scholars in the country but several Buddhist celebrities of other countries also flocked to the valley to gain first hand knowledge of the Buddhist scriptures. It was the Buddhist scholars of Kashmir who studied and taught not only in the valley but also disseminated and expounded the Buddhist faith and Buddhist teachings, in neighbouring countries of Central Asia, China and Tibet. For detailed discussion on the contribution made by Kashmir towards the dissemination of Buddhist culture in these countries reference may be given to my book on subject.

(This research paper was written by Dr. Advaitavādiṁ Koul for a seminar conducted by the Himalayan research and cultural Foundation at Jammu in the month of March 2004 under the guidence of Prof. K. Warikoo Secretary General Himalayan Research and Cultural Foundation.)

–Courtesy Prof. K. Warikoo

Doctrines of Shaiva (Trika) Philosophy

(Based on Para-Praveśkā of Acārya Kṣema Raja)

– By V.N. Jotshi (Bhat)

There are two aspects of Kashmir Shavism i.e. theory and practical. The important clauses of theory have to be experienced practically by means of Sadhna. Trika system has been recognized as highest among all the Sadhna paths that lead to self recognition. It is also known as Advaita-Shaiva form. In this system mind is to be withdrawn from objectivities and has to be turned towards the subject which is the real self and has to be merged into it.

Parā - Praveśikā - a small booklet by Ācārya Kṣema Raja is primarily the foundational work explaining different terminology prescribed in different Shaive Scriptures. This booklet gives elementary knowledge of Trika system as well.

The Trika Philosophy is triad and consists of 1. Śiva 2. Śakti 3. Nara (Jīva) or Parā, Parapara, Aparā.

1. Śīva is absolute reality. Śakti is the divine activity of Śīva through which he conceals his nature. Her reflection through manifestation to the position of soul and world is Nara (the bound soul).

Trika Philosophy involves experiences of thirty six principles or elements thereon. Reality of one universal consciousness is manifested through these experiences. This school of thought believes in self-recognition, action and thought. For gaining positive practical experiences the aspirants of this systems should have moral and mental characters of high order. Trika philosophy primarily deals with ultimate reality, manifestation of the world process, bondage and liberation leading the devotee to realize the supreme identity of the individual soul with the Eternal-Principle - Śīva, i.e. transformation of the human consciousness into divine consciousness.

Parama Śīva manifests this universe full of multiplicity and countless forms yet remains the embodiment of consciousness. His true nature undergoes no change.

The first movement in consciousness is called Spanda or Unmeṣa. From his initial throb comes the creation of the cosmos in which Śakti becomes thirty six tattavas - the principles or constituents from Śīva to Earth. There is no difference between Śīva and Śākti. Shiva is considered first principle and Śakti - second principle.

In Trika philosophy the universe is being created, preserved and

dissolved in Śīva alone. Any thing done by him can not be unreal. Māyā cannot prevail on Śīva. The Jīva is divine or Śīva but has forgotten his real nature. The experience by which he is able to recognize his real nature and bring home to him the truth through spiritual discipline is known as 'Prati - bijñā i.e. self -recognition school of Trika Philosphy. The main tenets of trika Philosophy are as under:

Śīva	Śakti	Sadāśiva	Ishvara	Śudvidhyā
		Māyā		
Kalā	Vidya	Rāg	Kāl	Niyati
Puruṣ	Prakriti	Budhi	Ahankar	Manh
Śruti	Tvka	Cakṣu	Jivhā	Ghrāṇ
Vāk	Pāni	Pād	Pāyu	Upasth
Śabada	Sparasha	Rūpa	Rasa	Gandha
Akasha	Vāyu	Agni	Jal	Prthvi

Ācarya Kṣema Raja has given rational synthesis of these thirty six principles (concrete and real mental experiences) in the above mentioned booklet. The same is briefly given as under:

i) Five principles of unlimited subject-object experience:
1. Śīva 2. Śakti 3. Sadashiv 4. Īsvara 5. Suddha Vidhya

1. Śīva: He is the universe in all its entirity and even beyond it. He is spirit, bliss, will knowledge and action.
2. Śakti: The first flash to draw out into exterior. It is force, energy or the will to act. It is bliss, will knowledge and action.
3. Sadasiva: Here the feeling to emerge out develops into will to act. Here subject - object is not differentiated. Will dominate all other Śaktis.
4. Īsvara: Here subject actually emerges out into object. 'Ahanta' (subject) the feeling I predominates 'Identā' – the feeling of 'this' 'Knowledge'- Śakti dominates other Śaktis.
5. Suddha Vidhya: Ahantā and identa or this aspect of experience is a balanced. Action Śakti dominates other Śaktis.

ii) Creative Energy or limiting principle:

6. Maya: This divine Śakti is responsible for differentiation. It makes us forget our true nature and binds us down to individuality. It eludes object from the subject.

iii) Maya's five Kañcuka – Cloaks of obscuration

7. Kala: It means limited power. Śīva is omnipotent but Maya has shrunk

these unlimited powers into finite form.

8. Vidhya: Śīva is omniscient. But Maya has put it into limitation. So it is limited knowledge.
9. Raga: Śīva is full and complete, but again Maya has put it into bondage. So there is attachment to sense objects.
10. Kala: Time limitations – past, present and future. Śīva is eternal. There is no bondage or limitations of time to him.
11. Niyati: Limitation with regard to space. Śīva is omnipresent or all pervading but here it has its own limits as Jīva.

iv) Five limited individual experience:

12. Puruṣa: The concept of individuality. Five cloaks of obscuration conceal; the quality of the puruṣa from Śiva – (the universal consciousness).
13. Prkrti: It consists of Guṇas i.e. quality of Sattav. Rajas and Tamas. It is different for different and it is responsible for differences in the temperament of individuals.
14. Buddhi: is the intellect which makes Puruṣa, behave, doubt, reflect, think and consider.
15. Ahankāra: The ego. It is responsible for feeling of I, or mine in the purṣa.
16. Manh: responsible for will, thought – construct and store house of thoughts and feeling.

No. (14),(15) and (16) are also known as Antahkarnas.

v) Five sense organs: (Jānendriya)

17. Śruti
18. Tvka
19. Cakṣu
20. Jihva
21. Ghrana

vi) Five organs of action: (Karmendriya)

22. Vak
23. Pani
24. Pada
25. Payu
26. Upastha

Gateways:

Tongue	Hands	Feet	Anus	Urethra
Speech	Catch	Walk	opening In alimentry canal	Urinary canal

These organs have no other functions than to receive pulsation or vibration of five elements of sense perception.

vii) Five objects of perception (Tan – Mātr):

27. Śabada 28. Sparśa 29. Rūpa 30. Rasa 31. Gandha

Gateways:

Ear	Skin	Eyes	Tongue	Nose
Sound	Touch	Form	Taste	Smell

These are also called elements of sense perceptions.

VIII) Five gross elements (Mahābūta):

32. Ākaśa	33. Vāyu	34. Vahniḥ	35. Salila	36. Bhūmi
Space	Air	Fire	Liquid	Earth
Channel for Forces to act Sustains life	Gaseous state and heat, light and life	Thermal motion life	forms and	sustains everything

One of the Sutras explains that "The life is consciousness" "चैतन्यम् आत्मा" (Śivā sūstras 1-1). Consciousness is all pervasive. Śiva is complete wave-less ocean of consciousness. Through his play this universe has become Grāhaka-the perceiver and Grahāya-the perceived. Again by emergence of thirty six Tattavas – constitutive principles, the consciousness gives rise to the universe and its activities.

For purposes of understanding the practical aspect, the universe has been divided into three categories-the knower, the means-knowing, the object of knowledge-known. These are called, Pramātā, Pramaṇa, Prameya, respectively.

Pramatā, is limited, individual (jīva) who understands the nature and activities of the universe. The universe is Prameya (and this correct understanding is Pramiti). Since the universe is not different from parama – Śiva – there are no means separate from Him, by which to know him. He is both the means and the end. Consciousness reveals its own nature and

also gives the knowledge of the other objects. It is also independent. It is the cause of everything. It is called Parama Samvit. Through the independent power of this Supreme I–consciousness, Parama Śiva becomes 36 Tattvas and reveals seven experiences i.e.

i) Śiva – Chit- Highest-the absolute.

ii) Mantar Mahesvar = experience who has realized Sada-Śiva Tattva.

iii) Mantresvar = Experient who has realized Ishvara Tattva.

iv) Mantra = Experient who has realized śuddhā vidyā Tattva.

v) Vijñan Kala = Experient in between Śuddha Vidyā and Māyā Tattva.

vi) Prāyakala = Experient of Void.

vii) Sakala - Limited Experient dominated by Māyā Tattva.

Not knowing his real self.

Parama Śiva or Śiva exists as the universe in its infinite powers. The five powers (Śakti) are:

Chit Śakti : Śiva is self luminous and wholly independent.

Anand Śakti : Śiva has ability to experience bliss within himself without any external cause.

Ichā Śakti : Śiva can do anything in a meraculous way without opposition and firm resolution.

Jaña Śakti: He can assimilate into himself both the perceiver and the perceived.

Kriyā Śakti : He can create objects of various forms.

Śiva with these five powers continuously performs five actions:

Creation = Creation of universe. सृष्टि

Sustenance = maintenance of the creation. स्थिति

Dissolution = Absorption of the creation into himself.

संहार / विलय

Concealment = State in which creation remains with in him, before being remembered or re-created पिधान

Bestowal of Grace = Complete merging of the creation into the universal consciousness. अनुग्रह

कणास्त्वद्दीप्तीनां रविशशि कृशानु प्रभृतयः
परं ब्रह्म क्षुद्रं तव नियतं आनन्द कणिका।
शिवादि क्षित्यन्तं त्रिवलयतनोः सर्व उदरे
तवास्ते भक्तस्य स्फुरसि हृदि चित्रं भगवति ! ।। (पञ्चस्तवी ५/२९)

O Goddess ! Among your various flashes, like sun, moon fire etc. and even Great Lord is of little consequence when compared to your divine Śaktis and bliss. You are the embodiment Known. Inspite of all this greatness still you dwell in the hearts of your devotees.

After understanding the significance of above constituent in the physical aspect of sādhnā an aspirant reaches to the conclusion of Sauh, सौः explained grammatically by Acarya Kṣema Raja in his booklet mentioned above. However in Nutshell this is suited best in the following Śaloka:

चतुर्दश युतं भद्रे तिथीशान्तसमन्वितम्।
तृतीयं ब्रह्म सुश्रोणि हृदयं भैरवात्मनः।।

"O Devi ! I will put before you the explanation of the heart of Bhairava, the essence of Bhairava. The essence of Bhairava is not realy Bhairava in its nature. The essence of Bhairava is found in the three fold consciousness, "caturdaśayutaṁ tithīśānta tṛitīyam brahma", i.e. when you put the third brahman 'sa' in the fourteenth movement 'au', and add visarga 'ah'. The third brahman 'sa' represents the thirty-one elements or tattvas from pṛithvī to māyā. The fourteenth letter of the vowels 'au', represents the three elements, śuddhavidyā, īśvara and sadāsiva. And above sadāsiva are the two elements of Śakti and Śiva represented by visarga 'ah'."

"Tṛitīyaṁ brahma means objective consciousness 'sa', caturdaśayutam means cognitive consciousness 'au' and tithīśānta means subjective consciousness 'aḥ'. And the heart of Bhairava is found in all these three movements; when objective consciousness is united with subjective consciousness through cognitive consciousness. And that is sauḥ."

(As explained by Swami ji Maharaj)

इति शिवम्

Death and After

As explained by B.L. Atreya
Ex-Prof. of Philosophy

Yogavāsiṣṭha :-

Death never brings about complete annihilation. (VIb.18.1). That the dead is completely lost is a wrong statement and is not true to the fact (V.71.65). He is having another experience in a different Time-Space order (V.71.65). Death means temporary withdrawal of the thought process of the individual (VIb. 18.1.). The individual laden with desires, having left this body, goes to another Space and Time (V.71.67-68). The individual, having experienced an illusory insensibility of death and having forgotten the previous state of existence, comes to experience another state (III.20.31). Then the inanimate body is said to be dead (III.66.4). The body being dead, the air within the body having returned to the atmospheric air, the vital principle laden with desires remains within the Self (III.55.5). The atomic vital being laden with desires is named Jīva (III.55.6). Almost every individual experiences the insensibility of death (III.40.31). After it is over, every individual has his experience of the other world in the same manner as we experience dream, day-dream and illusions (III.40.32). The order and the contents of the experience of the next world after the insensibility of death are in accordance with the desires of the "dead" (III.55.26). Then and there this kind of thought arises in him in the same way as the dream idea arises in the mind of the person gone to sleep (III.55.21). He feels that he has been placed in the situation to undergo retribution of his actions of the last life. He feels that he is going to heaven or to hell (III.55.35). Having undergone the consequences of one's actions there, one enters the heart of a man and associating with his spermatozoa enters the uterus of a fit mother (III.55.25). With all his faculties asleep (unconscious) he becomes the seed, in which capacity he enters the uterus of a female and then grows as a foetus (III.55.38). In this way, the individual goes from one body to another, bound by hundreds of desires and hops like a bird from one tree to another (IV.43.26). Those who in previous life had attained some spiritual progress and were desirous of further progress in that line are born in the family of good, pure noble and virtuous people and begin to make further progress (VIa.126.50). Having quickly recollected the previously attained stages of

spiritual progress, they proceed to the higher ones (VIa.126.51).

Modern Thought :-

"I venture the statement-and it would have the support, I think, of almost all workers in the field of philosophy-that the positive sciences leave us free either to affirm or to deny survival after death. There is no evidence that the body has the power of generating thought and feeling; and there is no evidence, except strictly negative evidence, that the consciousness of the individual ceases for ever when the functioning of his brain is at an end." (Prof. N. Kemp Smith in *The Future Life,* p.135).

"At the level of Psychology there is no answer with regard to the past and future of mind. But there is the answer that body and mind are not the same kind of reality, and, what is of as great an importance to consider, we have not the slightest idea of such an event as death as happening to mind or spirit....There is enough on the psychological level to warrant an affirmation that the mind or spirit is a reality which tabernacles in a tent of clay for three score years and ten and then disappears into some other state of existence. The whole centre of gravity lies, even on the level of Psychology, in the affirmation and not in the negation of the continuity of life after death." (W. Tudor Jones : *Metaphysics of Life and Death,* pp. 183-186).

"I am, for personal purpose, convinced of the persistence of human existence beyond bodily death; and though I am unable to justify that belief in a full and complete manner, it is a belief which has been produced by scientific evidence; that is, it is based upon facts and experience." (Olive Lodge : *The Proofs of Life after Death,* p. 134). "I assert emphatically that there is evidence for survival, and that some of the evidence is thoroughly good. It can no more be treated superficially than any other of scientific experiences." (Olive Lodge : *Making of Man,* p. 35).

"We conclude, then, our death is our birth to a life beyond." (W. Tudor Jones : *Metaphysics of Life and Death,* p. 196).

"The death of the physical body does not mean dissipation of the self. If the self wakes up after dreamless sleep and feels its continuity with the self that went to sleep, death need not mean discontinuity." (Radhakrishnan : *An Idealist View of Life,* p. 291).

"The seeming end is not really the end, for it cannot touch the true real essence of the individual, not his realised consciousness which... is pre-

existent, surviving and eternal.&What does then death matter? It destroys only a semblance, a temporary representation. The true and the indestructible individuality assimilates and so preserves all the requirements of all the transitory personality, then bathed for the time in the waters of Lethe, it materialises anew in personality, and thus continues it evolution indefinitely." (Geley : *From the Unconscious to the Conspicuous,* p. 304).

"Life cannot die. Longfellow was right–'There is no death'. It is not poetry, it is science. Life that can die would not be life....I expect to go on and gather more experience. I expect to have opportunities to use my experience. I expect to retain this central cell, or whatever it is, that is now the core of my personality. I expect to find conditions of life further on, just as I found conditions of life here, and adapt myself to them just as I adapted myself to these.....We cannot stop." (Henry Ford in *The Power that Wins* by Trine, pp. 180-181).

"The process of gradual improvement must go on after the death of our present bodies and it is reasonable to assume that this life is followed by others like it, each separate from its predecessor and successor by death and rebirth." (Radha-Krishnan : *An Idealist View of Life,* p. 297). "The kind of life after death cannot be completely different from the present one. Death cannot alter so profoundly the life of the self." (*Ibid.,* p. 292). "Life after death is continuous with our present existence." (*Ibid.,* p. 299).

"The statement made (by Raymond and others) become quite intelligible if we take into account the following fact : In our dreams, we see houses, people, furniture, animals, hills rivers, tables, chairs, cigars and whisky-and sodas just as really as we see anything else; and these things all appear natural and "real" to us at the time. To the dreamer, they *are* real. Now if the next world exists at all, it must certainly be some sort of *mental* world, in which the environment is, so to say *created by the mind.* Time and time again it has been asserted, through various mediums that this apparent mental creation is a fact. It has also been constantly asserted, that, for some time after death, the mind of the recently deceased person is in an abnormal dream-like condition, subject to hallucinations and illusions of all sorts, and likely to imagine things which do not actually exist, but which *seem* to exist at the time, just as they seem to exist for the dreamer." (Carrington : *The Story of Psychic Science,* p. 310).

"Granting the permanence of the human spirit amid every change, the

doctrine of rebirth is the only one yielding a metaphysical explanation of the phenomena of life. It is already accepted in the physical plane as evolution, and holds a firm ethical value in applying the law of justice to human experience. In confirmation of it there stands the strongest weight of evidence, argumentary, empirical, and historic. It entangles the knotty problem of life simply and grandly. It meets the severest requirements of enlightened reason, and is in deepest harmony with the spirit of Christianity." (E.D. Walker : *Re-incarnation* (Rider), p. 14). "Re-incarnation teaches that the soul enters this life, not as a fresh creation, but after a long course of previous existences of this earth and elsewhere, in which it acquired its present inhering peculiarities, and that it is on the way to future transformation which the soul is now shaping." (*Ibid.,* p. 11). "As long as the soul is governed by material desires it must find its homes in physical realms, and when its inclination is purely spiritual it certainly will inhabit the domain of spirit." (*Ibid.,* p. 13).

"The ancient doctrine of transmigration seems the most rational and most consistent with God's wisdom and goodness; as by it all the unequal dispensations of things so necessary in one life may be set right in another, and all creatures serve the highest and lowest, the most eligible and the most burdensome offices of life by an equitable rotation, by which means their rewards and punishments may not only be proportioned to their behaviour, but also carry on the business of the universe, and thus at the same time answer the purposes both of justice and utility." (Soame Jenyns quoted by Walker : *Re-incarnation,* p. 64).

"What sleep is for the individual, death is for the will (character). It would not endure to continue the same actions and sufferings throughout an eternity, without true gain, if memory and individuality remained to it. It flings them off, and this is lethe; and through this sleep of death it appears refreshed and fitted out with another intellect, as a new being-'a new day tempts to new shores'." (Schopenhauer : *The World as Will and Idea,* Vol. III, p. 299). "These constant new births, then, constitute the succession of the life-dreams of a will which in itself is indestructible, until, instructed and improved by so much and such various successive knowledge in a constantly new form, it abolishes or abrogates itself." (*Ibid.*).

"The supposition of a previous existence would best explain these differences (of character) as something carried over from life to life,-the

harvest of seed that was sown in other states, and whose fruit remains, although the sowing is remembered no more." (Frederick Henry Hedge : *Ways of the Spirit and other Essays,* chap. XII–"The Human Soul").

"What we call death is only the introduction to another life on earth, and if this be not a higher and better life than the one just ended, it is our own fault. Our life is really continuous, and the fact that the subsequent stages of it lie beyond our present range of immediate vision is of no more importance, and no more an evil, than the corresponding fact that we do not now remember our previous existence in antecedent ages. Death alone, or in itself considered, apart from the antecedent dread of it which is irrational, and apart from the injury to the feelings of the survivors, which is a necessary consequence of that attachment to each other from which so much of our happiness springs, is not even an apparent evil; it is mere change and development, like the passage from the embryonic to the adult condition, from the blossom to the embryonic to the adult condition, from the blossom to the fruit." (Francis Bowen, Professor, Harvard University : An Article on "Christian Metempsychosis" in *Princeton Review,* May, 1881).

"The latest developments of science agree with the occultists and poets that there is no death, and that nothing is dead. What seems to be extinction is only a change of existence." (E.D. Walker : *Re-incarnation,* p. 289). "When death severs the soul from its mortal shell, the ruling tendencies of the soul carry it to its strongest affinities. The escape from material confinement allows the freest activity, in which the dominant desires, unconsciously nourished in the spirit, have the mastery." (*Ibid.,* p. 292). "The condition of the period intervening between death and birth, like all other epochs, is framed by the individual. The inner character makes a Paradise, a Purgatory, or an Inferno of any place. As Jesus said he was in heaven while talking with his followers, as Dante found all the material for hell in what his eyes witnessed, so in the environment beyond death, where the subjective states of the soul are supreme, the appearance of the universe and the feelings of the self are created, well or ill, by the central individual. There must be as many heavens and hells as there are good and bad beings." *(Ibid.,* p. 293).... "The divergence in all these alleged liftings of the veil betrays their subjectiveness.... The residual impulses coming from the momentum of past lives determine what and when shall be the next embodiment. The time and manner of reincarnation vary with each individual

according to the impetus engendered by his lives." *(Ibid.,* p. 294).

"Re-incarnation is necessitated by immortality,.....analogy teaches it, ...science upholds it, ...nature of the soul needs it, ...many strange sensations support it, and....it alone gradually solves the problems of life." *(Ibid.,* p. 47).

"The unsatisfied physical inclinations of the soul necessitate a series of material existences to work themselves out. The irrepressible eagerness for all the range of experience seems to be a sufficient reason for a course of incarnations which shall accomplish that result." *(Ibid.,* p. 26).

"The individual soul seeking another birth finds the path of least resistançe in the channels best adapted to its qualities. The Ego selects its material body by a choice more wise than any voluntary selection, by inherent tendencies of its nature, in fitness for its need, not only in the particular physique best suited for its purpose, but in the larger physical casements of family and nationality." *(Ibid.,* p. 59).

"All death in nature is birth; and precisely in dying, the sublimation of life appears most conspicuous. There is no death-bringing principle in nature, for nature is only life throughout. Not death kills, but the more living life, which is hidden behind the old, begins and unfolds itself. Death and birth are only the struggles of life with itself to manifest itself in ever more transfigured form, more like itself." (J.G. Fichte : *The Destiny of Man,* quoted by Walker in *Re-incarnation,* p. 75).

"According to all probabilities the sequence of events is as follows :

For animals and men of a very low grade, the phase of existence which follows death is short and dark. Bereft of the support of the physical organs, consciousness, still ephemeral, is weakened and obscured. The call of matter asserts itself with irresistible power, and the mystery of rebirth is soon brought about. But for the more highly evolved man, death bursts the narrower circle within which material life has imprisoned a consciousness which strained against the bounds imposed by a profession, family and country. He finds himself carried far beyond the old habits of thought and memory, the old loves and hatreds, passions and mental habits. To the degree that his evolutionary level permits, he remembers his past and foresees his future. He knows the roads by which he has travelled, he can judge of his conduct and his efforts.... Thus from one experience to another, the self comes slowly and by the vast accumulation of stored and accumulated

experiences, to the higher phases of the life that are reserved to the complete development of its consciousness that realises all." (Geley : *From the Unconscious to the Conscious,* p. 312).

"Processes begun in this life are sometimes finished in it and sometime left incomplete. We continually find that death leaves preparation without an achievement.... If men survive death, we must expect that these processes, when not worked out before, death, will be worked out in future life." (McTaggart : *Human Immortality and Pre-existence,* p. 84).

"(1) Nature bears witness to a process of incessant renewal. At the zoological level this process appears to be concerned solely for the perpetuation of species. At the human level of development the perpetuation of the individual seems to be the end in view.... (2) Nature bears witness to continuity; to continuity that is within a general pattern....There is no reason why the human selves should be regarded as exception to the principle.... (3) The object of the self is the "fulfilment of the function or development of individuality." This object cannot be secured in one life.... (4) "It is an admitted principle in science that, if we see a certain stage of development in time, we may infer a past to it.".... We appear in the world not as clear slates for the writing of environment and circumstance, but as slates already inscribed. For example, we inherit talents, "An eye for beauty, a taste for music, which are not common qualities of the species but individual variations. "We cannot believe that the rise of the self with a definite nature is simply fortuitous," therefore, we must presuppose a past for the self, in which the individual inheritance which it brings with it into the world has been built up." Radha-krishnan's arguments for rebirth summed up by Joad in *Counter Attack from the East,* pp. 182-183).

"How does the self find a new home after death? The mechanism of rebirth is difficult to know; if not impossible to conceive. But simply because we do not understand the process, we cannot deny the facts.... There is such a thing as psychic gravitation by which souls find their level, i.e., their proper environment." (Radhakrishnan : *An Idealist View of Life,* pp. 294, 295). "The self seeking for rebirth obtains embodiment in the frame offering the necessary conditions. The physical body derived from the parents according to the laws of heredity is appropriated by the conscious self.... The self selects the frame which fits it even as we pick the hat which suits the shape of our head. We are reborn in families where the qualities we possess and seek to embody are well developed." (*Ibid.,* p. 296).

Seeds of Contentment

– Shri Anupam Shah
Santosh Byali Bhave, Anand Phal

This is one of the best poems in kashmiree literature to explain the concepts of socio spirituality in the thought of Kashmir. This is written by a saint poet " Shri Parmanand"
The individual is expressed through the similes and metaphors of a farmer, who cultivates his field by virtues of his commitment for the yield to be shared with all, but at the same time maintains the distance by renunciation not to fall in the trap of worldly attachments and loose the real quest of spirituality.

Contentment - The Bliss

The field of activity,
Be strengthened by spirituality,
Sow the seed of contentment,
And grow the yield of joyous betterment.
Breath– in and out flow,
The pair of oxen on the plough,
Keep them active to go all around,
By a watchful hoot and shout,
And be sure no part is left still,
Unattended to fall ill.

Arouse a love notion,
Sentiments of devotion,
Work to smoothen the earth,
Level the soil for high worth,
Lest the wicked moisture,
Should remain beneath to spoil future.

Why to work to make,
Ridges for compartment sake,
Make systems smooth and clean,

For a through passage to be seen,
A uniform lookout to the field of life,
Will then circulate the Sap without strife.

Favourable time is a span short,
Full of youthful energies a lot,
Find time for the virtue act,
Put in true efforts direct,
Sow the seed by good deed,
Real joys will come indeed.

Keep single track mind not to rattle,
All the disturbing factors to settle,
Maintain due level of the sap,
Leave open no gap,
Sensuous distractions shall stop,
Keep them in control a lot.

Cautiously careful dedication.
Arouses pure devotion,
Gives necessary irrigation and heat,
To sprout yields in repeat,
Hope will bloom in full color,
The lotus smile to flower: ever.

The animal instincts be kept reined,
Arrested and duly contained,
Lest they should get loose and free,
To eat the ground stocks for no glee,
Keep the mind in watchful state,
The toil of love not to go in waste.

The field when full of blooming yield,
Joys and pleasures come to supersede,
But renunciative tool be the instrument,
To harvest the crop and systematically set,

Make the bundles for betterment,
But tie with the knots of little attachment,

Carry the crop loads,
With determined holds,
Near and dear, cousins and brothers,
Relationships and all others,
Be the associates to work and make,
A team in unison for goodness sake.

Renounce complicities and be one,
Simplicity will lead to solace then.
Work for proper possessions to make,
Heaps of value to take shape.
Pleasures: true and no fake,
Will emerge to keep and take.

Watchful mind on open field,
Attentions fixed not on greed.
Focused attention,
With determination.
On the crop of the ground,
For virtuous value to be found.

Active mind and body smart,
Vigilant to keep virtue intact.
Segregate virtues and vices apart,
Separate them as different lot.
Be alert and cautious in every pose,
With out getting into doze.

Keep the personal store intact,
But let each have its genuine part.
Keep routines of deeds with honesty: fair,
Work through peace for the goal is near.
Keep a portion for each to share,

With out the fear of debts to rear.

Select a portion for seed. And store,
Keep in care a little more.
Spring comes and go far a go,
Grain by grain each seed to sow.
Have the yields fresh and new,
For the circle to continue.

The world is a mirage and magic,
Be a part of it but systematic.
Trim to throw and shed,
Duplicity for unison to tread.
So be a saint to be a saint,
Maintain the order to be the great.

Virtue discipline is attained wholly,
By guru's initiation: really.
Assimilate His word and act within,
Make it a duty bound discipline.
The commitment to dutifulness,
Arouses the light of bliss thus.

The self attained elevation,
Awakens bliss illumination.
With out prejudice and pride,
Ill will or biased slide.
Hold on to the blissful of mind,
For true Peace to find.

Parmanand a farmer, Keeps no debits: whatever.
Settled all dues, due and fair,
None in demand can come near.
Now Pure with no disturbance,
Having won all the distance.
Find the Real Home, To be in no more roam.

ईश्वर प्रत्यभिज्ञा और शाम्भवयोग

Skt. Deptt. J.U. Jammu J & K
International Seminar on Kashmir Shaivaism at B.H.U.
Dec 20-22 Varanasi 2k3

– Dr. Jagir Singh

भारतीय विचारधारा में ज्ञान की दो मूल परम्परायें–निगम और आगम–मानी जाती हैं। निगम के अन्तर्गत वेद एवं वैदिक साहित्य (संहिता, ब्राह्मण, आरण्यक एवं उपनिषदादि) तथा आगम साहित्य के अन्तर्गत आगमिक व तान्त्रिक ग्रन्थ (शैव, शाक्त आदि) माने जाते हैं। जहाँ वैदिक वाङ्मय में वेदों का उत्स स्वयं ब्रह्म अथवा ईश्वर को माना जाता है, इसलिये वह नित्य एवं पवित्र ज्ञान समझा जाता है वहीं आगमों का उद्गम भी भैरव अथवा भैरवी शक्ति कहे गये हैं। माहेश्वराचार्य अभिनवगुप्त मालिनीविजय वार्तिक में अभिव्यक्त करते हैं कि परमसत्ता से अभिन्न रूप में विद्यमान परावाक् शक्ति के वैखरी वाक् रूप से निःसृत ज्ञान का स्थूलतम आभासरूप ही आगम कहे जाते हैं। अतएव आगमों के ज्ञान की नित्यता एवं पावनता असंदिग्ध है। केवल देश, काल एवं परिस्थिति के अनुसार कभी अन्तर्धान अथवा आविर्भाव होता है। तन्त्रालोक में, श्रीकण्ठीसंहिता, सिद्धातन्त्र और गुरुजनों की परम्परा से श्रुत ज्ञान के आधार पर अभिनवगुप्त बतलाते हैं कि भैरव भैरवी से जगत कल्याणार्थ उपदिष्ट ज्ञान संक्रमित होता हुआ स्वर्ग एवं पृथिवी पर्यन्त ऋषिवरों से नरश्रेष्ठों को प्राप्त होकर कालान्तर में लुप्त हो गया। तब श्री कण्ठनाथ की आज्ञा से सिद्ध दुर्वासा द्वारा उनके मानस पुत्रों त्र्यम्बक, आमर्दक और श्रीनाथ-को क्रमशः अद्वैत, द्वैत और द्वैताद्वैत शैवी ज्ञान प्राप्त हुआ। त्र्यम्बकनाथ की परम्परा से कश्मीर में त्र्यम्बक मठिका के गुरुपद से सोमानन्द सुशोभित हुये, जिनके उद्भट् प्रकाण्ड विद्वानशिष्य उत्पलदेव की प्रसिद्ध रचना ईश्वर 'प्रत्यभिज्ञा' के नाम पर इस काश्मीर अद्वैत शैव दर्शन को प्रत्यभिज्ञा दर्शन से भी जाना जाने लगा। सम्भवतया इसलिये कि सभी शास्त्रों के सार तत्त्व आत्मपरमेश्वर की पहचान के साथ-साथ इसमें सर्वप्रथम सोमानन्द के पश्चात् आचार्य उत्पलदेव द्वारा तर्कसंगत ढंग से शैव सिद्धान्तों को एक दार्शनिक शैली से प्रतिपादित किया गया है। यद्यपि सोमानन्द ने इस दर्शन को शिव शासन, शैव रहस्य अथवा 'शैवशास्त्र' आदि नामों से सम्बोधित किया है, तथापि उत्पलदेवने इसे ईश्वराद्वयवाद, अद्वयवाद, शिवाद्वैत, शिवाद्वय, शक्तिमद्वाद, शैवदर्शन, शैवाद्वैत अभिहित करते हुये 'प्रत्यभिज्ञानय' भी कहा है। माधवाचार्य सर्वदर्शनसंग्रह में इसके साधकों को 'माहेश्वर' नाम से सम्बोधित करते हैं और उनके अनुसार इन परम महेश्वर को परमार्थसत्ता मानने वालों ने बाह्यचर्या (अश्म, स्नानादि) अथवा आम्यन्तरचर्या

(धौति-नौलि आदि), प्राणायाम आदि अतिक्लेशप्रद साधनाओं के समूह से विपरीत सभी जनों के लिये सुलभ एवं एकदम नवीन 'प्रत्यभिज्ञा' मात्र को ही परसिद्धि (मोक्ष) और अपरसिद्धि (स्वर्गादि) की प्राप्ति का उपाय माना है। उत्पलदेव भी महेश्वर रूपी परमार्थलाभ की सर्वजन सुलभता एवं सुकरता हेतु प्रत्यभिज्ञा का संज्ञान कराते हैं।

वास्तव में प्रत्यभिज्ञा सिद्धान्त अथवा काश्मीर अद्वैत शैव दर्शन में एकमात्र परमार्थसत्ता परमशिव को माना गया है और वही सभी प्राणियों की आत्मा है, जिसमें चित्, आनन्द, इच्छा, ज्ञान और क्रिया आदि शक्तियाँ शाश्वत, नित्य एवं स्वतः सिद्ध हैं। अतएव उत्पलदेव कहते हैं कि सभी प्राणियों का व्यवहार आत्मसत्ता पर ही निर्भर है, इसके बिना सर्वथा असम्भव है। यह आत्मा स्वयं प्रकाश, चेतन, सनातन, और पूर्वसिद्ध है, जिसकी ज्ञान और क्रिया शक्तियाँ स्वसंवेदनसिद्ध ऐश्वर्य है। इसलिये स्वात्ममहेश्वर की सत्ता का खण्डन अथवा मण्डन अज्ञानियों का ही कार्य हो सकता है। अमृतवाग्भवाचार्य कहते हैं कि अपने अस्तित्व का एक मूर्ख व्यक्ति भी खण्डन नहीं करता है, प्रत्युत तरह तरह की क्रियाओं का स्वात्मा को ही कर्ता मानता है। जगद्गुरु शङ्कराचार्य भी कहते हैं कि सभी को आत्मास्तित्व का विश्वास रहता है, कोई भी ऐसा नहीं सोचता कि 'मैं नहीं हूँ'। राजानक क्षेमराज कहते हैं कि चैतन्यरूप आत्मा विश्व का स्वभाव है इसीलिये देश, काल, आकार अथवा प्रमाणादि से उसको जाना नहीं जा सकता , क्योंकि उनकी अपनी सत्ता स्वयंप्रकाश चैतन्यात्मा के अधीन है। लौकिक, चार्वाक, वैदिक, योगाचार, माध्यमिकादि बौद्धसम्मत शरीर, प्राण, बुद्धि, शून्यादि आत्मा नहीं है, अपितु चैतन्य ही आत्मा है। उसी के ही शरीरादि कल्पित प्रमातादि के रूप में भी अकल्पित अहं विमर्शमय सत्यप्रमातृत्व से स्फुरित होने से। तभी उपनिषदों में भी कहा गया है कि उसी के प्रकाश से सबकी सत्ता प्रकाशित होती है। मृत्युजिद्भट्टारक भी चैतन्यरूप आत्मा की शरीरादि सभी उपाधियों से शून्यता को उद्घोषित करता है। परमेश्वर ही एक ओर से सम्पूर्ण जगत् प्रपंच को अपने प्रकाशरूप में एकता से प्रकाशित करता हुआ विश्वोत्तीर्ण एवं दूसरी ओर शिव से लेकर सकल प्रमाता पर्यन्त सात प्रमाताओं तथा शिवतत्त्व से लेकर पृथिवी तत्त्व पर्यन्त छबीस तत्त्वों के रूप में विश्वमयरूप प्रकाशित करता है वास्तव में उससे भिन्न कोई ग्राह्य-ग्राहक है ही नहीं, वह नाना वैवित्र्यों से स्फुरित होता है। सभी तत्त्व उसकी शक्ति के स्पन्द ही हैं। परात्रिंशिका विवरण अनुसार शास्त्रों में ब्रह्म की सर्वरूपता कण-कण अर्थात् प्राणिमात्र में बतलाई गई है और इसी प्रकार एक एक तत्त्व की भी छत्तीस तत्त्वमयता है। तभी त्रिशिरोमत में कहा गया है कि त्रिशिरो भैरव ही साक्षात् विश्व को व्याप्त करके स्थित है, इसीलिये आगम कहता है कि मनुष्य शरीर में अवस्थित हुये परमेश्वर ही है।

जब सब कुछ शिवशक्तिमय ही है, तो जिज्ञासा होती है कि तब बन्धन, आवागमन, हीनदशा अथवा संसारीभाव क्यों होता है और किसका होता है? इसके प्रत्युत्तर में कहा गया है कि वास्तव में तो परमशिव ही अपनी स्वातन्त्र्य शक्ति की अवान्तररूपा स्वरूपगोपनारूपा महामाया शक्ति द्वारा विश्व रचना के लिये निज चिन्मात्ररूप, शिवतत्त्व प्रभृति पार्थिव तत्त्व पर्यन्त विविध पदार्थरूपों में आभासित हैं और इसी प्रकार स्वरूप एवं शक्तियों में संकोच ग्रहण करते हुये शिव प्रमाता से लेकर सकल प्रमाता पर्यन्त रूपों को धारण करते हैं, परन्तु बालकों की भ्रमरी क्रिया की तरह स्वात्ममहेश्वर अपने स्वातन्त्र्य से कल्पित आणव, मायीय, कार्मरूप मलों तथा कला, विद्या राग, काल, नियतिरूप कञ्चुक से आवृत होकर पारतन्त्र्यरूप जीवभाव को भजते हुये स्वेच्छा से किञ्चिद् आनन्द को अनुभव करते हैं। इसी लीला में अपने शिवत्व को भूलते हुये की तरह पशुभाव से अपने चैतन्यस्वरूप और इच्छा, ज्ञान क्रियादि शक्तियों के संकोच के प्रभाववश मलावृत होकर संसार बन जाता है। शिव में अभेद से स्थित उनकी ज्ञान, क्रिया और माया संज्ञक शक्तियाँ सत्त्व, रज और तमस, गुण बनकर भेदवत् कार्य करती हैं। माया प्रभाववश जीव की क्रियाओं का केन्द्र बुद्धि, अहंकार मन एवं ज्ञानेन्द्रियाँ तथा कर्मोन्द्रियां बन जाती है। इनसे भेद प्रपञ्च का ही अवलोकन कर राग द्वेषवश अच्छे-बुरे कर्म करता है और फलस्वरूप तदनुरूप लोकों एवं योनियों में भटकता हुआ दुःख, अभाव क्लेशादि का अनुभव करता है। दैवी ऐश्वर्य से हीन हुआ सामर्थ्यहीन हो जाता है। सुख उसे मृगतृष्णा की तरह मात्र कल्पना ही रह जाता है। इस प्रकार सिंह शावक के भेड़ों के झुण्ड में पड़कर अपने रूप सामर्थ्य को भूलकर कष्ट पाने की तरह इससे छुटकारा पाने के लिये पुनः वास्तविक स्वरूप को जानने की परम आवश्यकता है। तभी परमानन्दलाभ शिवता एवं संसृतिचक्र से मोक्ष मिल सकता है। सोमानन्द और विशेषकर उत्पलदेव इसी यथार्थ स्वरूप के प्रत्यभिज्ञान पर बल देते हैं, जो मोह (माया) वश नित्य उपलब्ध होने पर भी अनुपलक्षित रहता है जो अपने विदानन्द स्वरूप और अबाधित सामर्थ्यवाली इच्छा ज्ञान, क्रियादि शक्तियों के आविष्करण से सम्भव है। जब जीव को इस सत्य का शास्त्र मनन एवं प्रत्यभिज्ञाशास्त्र में प्रतिपादित युक्तियों से बौद्धिक स्तर पर ज्ञान हो जाता है कि वह नित्य शुद्ध बुद्ध, अमर, अजर, चैतन्यस्वरूप शिव ही है और कारण, सूक्ष्म अथवा स्थूल शरीरादि नहीं है, तो बौद्ध अज्ञान दूर हो जाता है। पुनः शाम्भवादियोग के अनुसरण से शास्त्र प्रतिपादित ईश्वर के स्वरूप एवं सामर्थ्य को स्वात्मा में अनुभूत कर पौरुष अज्ञान के निरस्त होने से 'मैं शिव ही हूँ' -ऐसा प्रत्यभिज्ञान करता है। यद्यपि शैव शास्त्रों में बहुत से उपायों में से मुख्य चार उपाय-अनुपाय शाम्भव शाक्त एवं आणव योग के नाम से प्रसिद्ध हैं, परन्तु शाम्भव योग

आत्म प्रत्यभिज्ञा के लिये साक्षात् योग माना गया है। इसमें किसी प्राणायाम, ध्यान, धारणादि कष्ट साध्य प्रक्रिया नहीं करनी पड़ती है। कठोपनिषद् के शब्दों में सांसारिक (बाह्य) चिन्तन से मन को रोककर स्वरूप में लीन करना होता है। विज्ञानभैरव विवृति अनुसार मन को संकल्प-विकल्पों से शान्त कर स्वरूप की स्थिरता का परिशीलन करना होता है। विज्ञानभैरव, भगवद्गीता एवं अमनस्कयोग अनुसार चलती वायु से रहित स्थान पर जलते हुये दीपक की प्रभा की भाँति निश्चित रूप से स्वस्वरूप में ठहरना होता है। मन को निराधार कर किसी भी प्रकार के विकल्पों का मनन नहीं करना होता। अनुत्तराष्टिका एवं स्पन्द शास्त्र अनुसार इसमें न तो कुछ छोड़ना पड़ता है और न ही कुछ ग्रहण करना होता है प्रत्युत जैसी कैसी स्थिति में मात्र स्वस्वरूप में अवस्थित होना होता है। मालिनीविजय में कहा गया है कि मन को चिन्तनरहित करके गुरु द्वारा बोधित किये जाने अथवा अपने प्रातिभ बल से ही स्वात्म समावेश हो जाता है। उत्पलदेव अनुसार जीव के विकल्प-त्याग एवं एकाग्रता से क्रमशः ईश्वरता पदवी प्राप्त हो जाती है। ऐसी दशा में साधक- 'मैं शिव ही हूँ और यह समस्त जगत् प्रपञ्च मेरा ही लीला विलास है'–ऐसा प्रत्यभिज्ञात करता हुआ सांसारिक क्रिया कलाप करते हुये भी महेशता का अनुभव करता है। अतएव प्रत्यभिज्ञा दर्शन का अनुसरण मानवमात्र के लिये मंगलमय है। विज्ञानभैरव अनुसार प्राणिमात्र में रूप, रंग, आकार जाति आदि भेदों की विशिष्टता के बिना समानरूप से चैतन्य विद्यमान है, यही आत्मा अथवा शिव कहलाता है। अतएव सभी में इस शिवमयता का समदर्शन करने से जीव विश्व विजयी हो जाता है। स्वच्छन्दतन्त्र में भी भगवान् शिव भगवती से इस दर्शन का सारसर्वस्व अभिव्यक्त करते हुये कहते हैं कि अन्तर्मुखीभाव से स्वात्मा का भैरव रूप में विमर्शन करने से शिवत्व की प्राप्ति हो जाती है। इसीलिये उत्पलदेव ईश्वरप्रत्यभिज्ञा टीका में कहते हैं कि जो छत्तीसतत्त्वमय शरीर अथवा घट इत्यादि को भी शिवरूप से देखते हैं, वे भी शिवत्व को प्राप्त हो जाते हैं। जो कहीं भी स्थान विशेष में न जाकर और न ही कुछ विशेष वस्तु त्यागकर सभी में शिवता का अवलोकन करते हैं, उत्पलदेव उन्हें सर्वथा कृतकृत्य एवं धन्य मानते हैं। उत्पलदेव का मानना है कि इसमें किसी ध्यान, जप अथवा विविध विद्यमान विशेष की आवश्यकता नहीं है, सहज ही शिव आवेश स्वरूप विमर्शन से हो जाता है। इस दर्शन का सारसंग्रह यही है कि सब कुछ स्वात्ममहेश्वर से अभिन्न समझते हुये ग्रहण करने योग्य है और वही भेददृष्टि में सबकुछ त्याज्य है। यह शाङ्कर मार्ग ऐसा अद्वितीय माध्यम है कि इसके अनुसरण से दुःख भी सुखरूप हो जाते हैं, विष भी अमृतरूप हो जाता है तथा संसरणशील संसार भी मोक्षरूप (आनन्ददायक) बन जाता है।।

ईश्वरस्वरूप स्वामी लक्ष्मण जी महाराज के प्रवचनों पर आधारित

संसार और मोक्ष की कल्पना

संसार का मुख्य कारण अज्ञान है। अज्ञान मोक्ष का कारण है। अज्ञान दो प्रकार का है। बौद्ध अज्ञान और पौरुष अज्ञान। बौद्ध अज्ञान मनुष्य की बुद्धि में ठहरा रहता है, जिस कारण उसकी बुद्धि में संकोच आता है। वह यह नहीं समझ पाता कि ग्रहण करने के योग्य क्या है और छोड़ने के योग्य क्या है। वह संसार के सुख-दुःख आदि भोगों में फँसा रहता है।

पौरुष अज्ञान मनुष्य को अपने स्वरूप विकास से दूर रखता है। कहने का तात्पर्य यह है कि जब वह साधना करने बैठता है तो उसका मन कभी भी सावधान नहीं रहता है। वह इधर-उधर के संकल्प विकल्पों में घूमता रहता है। इसी का नाम शैव शास्त्रों में मल रखा गया है जो मल आणव-मल से प्रसिद्ध है। आणव-मल ही संसार अर्थात् मायीय-मल के अंकुर-कार्म मल का कारण है। आणव-मल के कारण प्राणी बहुत सारी इच्छाओं से आक्रांत रहता है अतः कभी अपने स्वरूप को पहचानता नहीं है। इस मल के होने से उसकी आत्मा में अलग अलग वेद्य-प्रथा बनी रहती है। इसी वेद्य-प्रथा को मायीय मल कहा गया है। इस प्रभाव से मनुष्य के अन्तःकरणों से शुभ-अशुभ वासना पैदा होती है जिसे शास्त्रों में कार्म-मल कहा गया है। अतः इस बात का ज्ञान रहना चाहिए कि आणव-मल से ही मायीय-मल और कार्म-मल प्रकट होते हैं। यही आणव मल प्रधान रूप से अज्ञान है और बौद्ध अज्ञान और पौरुष अज्ञान इसी अज्ञान के रूप हैं। और यही आणव मल एक प्राणी को जन्म-मरण के चक्र में फँसाता है जिससे छुटकारा सरलता से उसे नहीं मिलता है। परम शिव की अनुग्रह शक्ति से जब साधक के हृदय में शैव-शास्त्र पढ़ने की इच्छा होती है तो उन शास्त्रों का ज्ञान जब धीरे-धीरे प्राप्त होता है तो उसके परिणाम स्वरूप उसके मन में यह ज्ञान आता है कि वास्तव में संसार क्या है और मोक्ष क्या है ? इस प्रकार के ज्ञान को ही बौद्ध-ज्ञान कहते हैं जो बौद्ध-ज्ञान शैव शास्त्रों के बार-बार मनन और पठन से प्राप्त होता है। इसी के आधार पर एक प्राणी को यह समझ में आता है कि इस संसार में छोड़ने के योग्य क्या है और ग्रहण करने के योग्य क्या है ? यद्यपि मनुष्य की बुद्धि का विकास बौद्ध-ज्ञान से होता है फिर भी वह स्वरूप साक्षात्कार से दूर ही रहता है।

–सम्पादक

स्मरणीय बातें

हमारे शास्त्रों में एक वर्ष की तुलना पहिये के साथ की गई है। जैसे पहिये में नाभि (centre) होती है। उसी प्रकार वर्ष रूपी चक्र (पहिये) में छः ऋतुयें नाभि के रूप में होती है। जैसे पहिये में बारह अक्ष (axis) होते हैं वैसे ही वर्ष रूपी चक्र में बारह मास होते हैं। जैसे पहिये में चौबीस पर्व (गाठें - nobs) होते हैं वैसे ही वर्ष रूपी चक्र में चौबीस पक्ष (पखवाड़ें) (fort-night) होते हैं जैसे पहिये में तीन सौ साठ अरें (spokes) होते हैं वैसे ही वर्ष रूपी चक्र में भी ३६० दिन होते हैं। कहा है- षण्णाभेर्द्वादशाक्षस्य चतुर्विंशति पर्वणः। यस्त्रिषष्टि शतारस्य वेदार्थस परःकविः।।

युग कल्पना

युग चार हैं– कलियुग, द्वापरयुग, त्रेतायुग और सत्यगुग। कलियुग में– ४,३२००० साल होते हैं। आजतक कलियुग के ५१०१ वर्ष बीत चुके हैं। द्वापरयुग का काल कलियुग से दुगुना होता है अर्थात् ८,६४००० साल द्वापर युग के होते हैं। त्रेतागुग का काल कलियुग से तिगुना होता है अर्थात् १२,९६००० साल त्रेतायुग के होते हैं। सत्ययुग का काल कलियुग से चार गुणा होता है अर्थात् १७,२८००० वर्ष सत्यगुग के होते हैं। सृष्टि की आदितिथि चैत्रमास के शुक्लपक्ष की प्रतिपदा है, जिसे हम 'नवरेह' कहते हैं। यही New Year का पहला दिन आदि काल से माना जाता है।

मन्वन्तर–मनु के काल को मन्वन्तर कहते हैं। एक मनु का काल ४३,२०००० वर्षों का होता है। एक मनु के काल में ७१ महायुग होते हैं। चार युगों का समूह एक महायुग होता है। ७१ महायुगों का एक मन्वन्तर होता है। चौदह मन्वन्तरों के समूह को एक कल्प कहते हैं, एक कल्प ही ब्रह्मा का एक दिन माना जाता है। ब्रह्मा की आयु सौ साल (शत वर्ष) होती है। अतएव "जीव त्वं शरदः शतम्" इस आशीर्वाद वचन से प्रत्येक पुण्य पर्व पर पुरोहित यजमान को सम्मानित करता है। अभिनवगुप्त ने तन्त्रवाङ्मय कोश "तन्त्रालोक" में इस काल कलना पर विस्तार से वर्णन किया है।

–संपादक

सुसिद्धयोगी मेरे सद्गुरु ईश्वरस्वरूप

– प्रो० मखन लाल कुकिलू

योग एक विज्ञान है। जो तीन प्रकार का है—क्रियायोग, ज्ञान योग और मन्त्रयोग। क्रियात्मक, ज्ञानात्मक और मन्त्रात्मक तादात्म्य ही समावेश है। अतः योगमात्रवस्तु वस्तुसता का एकात्म्य माना जाता है। इसमे दक्ष योगी विज्ञान वान् कहा जाता है।

विज्ञानवान् योगी चार प्रकार के होते हैं:

१. संप्राप्त (विज्ञानवान) योगी
२. घटमान योगी
३. सिद्ध योगी
४. सिद्धतम योगी अथवा सुसिद्ध योगी

संप्राप्त योगी

संप्राप्त योगी उन्हें कहते हैं जो परम्परा के आधार पर सम्प्रदाय क्रम से शिष्यों को उपदेश देते हैं। इन शिष्यों को संप्राप्त शिष्य कहते हैं। ये क्रिया, ज्ञान और मन्त्र के तीन रूप वाले अर्थात् क्रिया प्रदेश में सम्प्राप्त ज्ञानोपदेश में सम्प्राप्त और मन्त्रोपदेश में सम्प्राप्त अर्थात् विज्ञानवान् कहे जाते हैं।

घटमान योगी

बार बार मन की चपलता से व्याकुल बना हुआ योगी जब स्थितप्रज्ञ होता है और शान्त चित्त बनता है तो इस तरह मन की चपलता पर विजय पाने वाला तथा स्थिर बना योगी घटमान योगी कहलाया जाता है। कहा भी है:

चेतसो घटनं तत्त्वात् चलितस्य पुनः पुनः।
यः करोति तमिच्छन्ति घटमानं मनीषिणः।।

सिद्धयोगी

किसी दूसरे का सहारा लिये बिना, स्थिर मन बना साधक जब मन की समाहित अवस्था के प्रभाव से ज़रा भी विचलित नहीं होता उसे सिद्ध योगी कहते हैं। इन्हें इसीलिए "सिद्ध" नाम से पुकारते हैं क्योंकि ये योग के सुपरिणामों को सफलतापूर्वक अपना लक्ष्य बनाते हैं। ये शाक्त समावेश अथवा शाक्तोपाय में निष्पन्न होते हैं। कहा भी है:

तदेव चेतसा नान्यद् द्वितीयमवलम्बते।
सिद्धयोगस्तदा ज्ञेयो योगो योगफलार्थिभि।।

जिस किसी परिस्थिति में विद्यमान जिस किसी अवस्था में स्थित तथा जहां कहीं भी ठहरने वाला, अवस्था अनुकूल परिस्थितियों के फलों को भोगने पर भी संवित् स्फार से थोड़ा सा भी विच्युत नहीं होने वाला तथा समावेश तादात्म्य से अनुरंजित बना साधक सिद्धतम अथवा सुसिद्ध योगी कहलाता है। इसी को आचार्य वसुगुप्त ने "शिव तुल्यो जायते" की संज्ञा दी है। कहा भी है:

य पुनर्यत्र तत्रैव संस्थितोऽपि यथा तथा।
भञ्जानस्तत्फलं तेन हीयते न कथंचन।
सुसिद्धः स तु बोद्धव्यः सदाशिवसमः प्रिये ! ।।

यहां इस बात का उल्लेख करना अप्रासंगिक नहीं होगा कि मेरे सद्गुरु ईश्वरस्वरूप स्वामी लक्ष्मण जी महाराज योगियों की भेद कल्पना में अन्तिम स्तर अर्थात् सिद्धतमयोगी की संज्ञा से विभूषित थे। वे भी विभिन्न परिस्थितियों के प्रचण्डवात से अभिभूत नहीं होते थे। दारुण दुःखावस्था में समचित्त दीखते थे। विविध कार्य कलापों के परिणाम भोगते हुए भी अप्रभावित रहते थे। चलित आसन पर स्थित रहने अथवा देह चालन अवस्था पर सदा प्रशान्त दीखने वाले चिदाकाश दशा में अवस्थित मेरे सद्गुरु महाराज विज्ञान भैरव नामक आगम ग्रन्थ की अधोलिखित धारणा में निमग्न प्रतीत होते थे। (स्मरण रहे मेरे सद्गुरु महाराज ने वैसे तो विज्ञान भैरव नामक आगम ग्रन्थ की समस्त ११२ धारणाओं का पुनः पुनः रसास्वादन मन्थन और आलोडन किया था पर नीचे दी गई इस धारणा का उल्लेख एक बार उन्होंने मेरे सामने किया था–

आसने शयने स्थित्वा, निराधारं विभावयन्।
स्वदेहं मनसि क्षीणं क्षणात् क्षीणाशयो भवेत्।।
चलासने स्थितस्याथ शनैर्वा देह चालनात्।
प्रशान्ते मानसे भावे देवि दिव्यौघमाप्नुयात्।।

अर्थात् जो साधक अपने शरीर को निराधार समझ कर बार बार इसकी निरन्तर धारणा से विकल्प शून्यता तत्क्षण प्राप्त करता है, वह संवित् की विचार शून्य दशा क्रम में प्रवेश करता है। अर्थात् वह शाक्तोपाय विधि से शाम्भवोपाय पद पर विराजमान होता है।

नोट– सद्गुरु मुखारबिन्द से प्रस्फुटित यह वचनामृत मेरे हृदयकमल की पंखुड़ी से अकस्मात् ओस के रूप में साकार हो उठा और दिव्य ज्ञान से सभी को लाभान्वित करने के लिए आकुल बना।



ISHWAR ASHRAM TRUST

(FOUNDED BY SRI ISHWAR SWAROOP SWAMI LAKSHMAN JOO MAHARAJ)

Srinagar Ashram:
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(1)

Jammu

No: IAT/1263-64/04 19th December 2004

On hearing the sad news about passing away of Smt. Kamla Ji Bakshi on 17th of this month, who happened to be the most devout devotee of Guru Dev Ji Maharaj, despite being his niece, the whole of the Guru Parivar assembled and prayed to Swami Ji Maharaj to bestow peace and Bliss to the departed Soul, lead it to the region of light to which it has just entered, and to give enough strength to the bereaved family to bear this great loss.

It was also desired that these sentiments of the gathering be conveyed to the concerned.

Sd/-

(B. N. Kaul)
Trustee

(2)

Jammu

No: IAT/1267-68/Cont./05 January, 2nd 2005

The sad news of the passing away of Bhabi Ji, as every one used to call her as such with love, (wife of Late Shriyut Sata Kak Ji Maharaj of Ishwar, Nishat was received with shock by whole of the Guru parivar, in

the Ashram.

This noble lady was an ardent devotee of Gurudev, always blessing and laughing with her young people in the Ashram.

The Parivar sat in silence and prayed to Guru Maharaj to shower bliss to the departed soul and lead it to region of Light to which it just entered. Also prayed for giving enough strength to the bereved family to bear this Great loss.

It was desired that these sentiments be conveyed to dependants of Bhabi Ji.

Sd/-

(B. N. Kaul)
Trustee

N.B. : *Similar condolence meetings were held on the stipulated dates at Srinagar and Delhi Ashrams also and two minutes silence was observed for the upliftment of departed souls. May Sadguru Maharaj bestow eternal peace and relieve them from the pangs of life and death.*

Ishwar Sawaroop Swami Lakshman Joo

Sacred Quotes

God and the individual are one,
to realize this is the essence of Shaivism.



From the Trika point of view
there is not any difference between individual
soul and Lord Shiva. It is just a play, a drama of His
own nature.



When you remember God in each and every action
of this world, everything is attained.

– On Bhagvad Gita



Actual renunciation is when you renounce your body
consciousness and get mixed in God-consciousness.

– On Tantraloka



When there is intense love for Lord Shiva,
you must know that there is shaktipata.

– On Tantraloka

